CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 25, 1844. VOL. XXIII.—NO. 21.

For the Register.

THE UNITARIAN SOCIETY IN ALBANY.

MESSRS. EDITORS:—A little more than two years ago, a few young men, who had gone out from the churches of New England, and who, in the midst of the dry bones of a bigoted, lifeless and exclusive theology, yearned for the ministrations of Gospel truth according to the faith that is dear to them, associated themselves together in the city of Albany as the nucleus, with the blessing of God, of a Unitarian Society. The use of the Senate Chamber was obtained for Sabbath services, and the solemn and responsible experiment was begun. It may seem strange to many that in so large a city as Albany, which numbers, at the present time, no less than thirty-four thousand inhabitants, such an effort should have been so long postponed. But those who are aware of the reputation of that city in religious matters; of the rigid adherence of most of the Churches to the Calvinistic system, in all its most revolting features; and their narrow and intolerant bigotry, do not wonder at the delay. And even now, it was regarded by its projectors, as an experiment to be prayed for and labored for, more in faith than hope. Once established in effort, under favorable auspices, they did not doubt of the prospect. But to create and nurture those auspices, was an undertaking of anxiety and doubt.

The first services were conducted by Rev. Mr. Bellows, of New York. The reputation of the preacher attracted a comparatively numerous congregation; and a few more early added themselves to the little flock. From that time to the present there has been no intermission of the ministrations of the pulpit, which have been conducted during the past year in a hall, conveniently fitted for the purpose.

And the permanent congregation has slowly but steadily increased. But the prospect has seemed dark and uncertain, so long as there should be wanting the associations that cling about and hallow the worship of God. There is reason to believe that many families, now connected with other Societies, fully sympathise with the Unitarians. But shall they relinquish the consecrated church, and the long occupied, familiar pew, for a hall, in a public building devoted to various purposes; the absence of beloved accessories, and the apparent uncertainty that attends worship so conducted, even with the existence of the firmest determination! Those who have never been subjected to such a trial of faith;—who, from childhood, have gathered, Sabbath after Sabbath, in their old, accustomed places in the house of God, to listen to a pastor in whose views they sympathise, cannot fully realize the intimate connection in the heart, between worship and its consecrated associations. Let them be called upon to surrender all those dear appliances, and the intimate union will then be rendered apparent. For this reason, and the gratification of the yearning of their own hearts, the Society have looked anxiously forward to the prospect of a house of worship.—But there has been from the first, more of faith than of this world's goods among them, and they have struggled on, under present disadvantages.

But in the month of March last, a Church, about to be erected by a Methodist congregation, was offered to them at an exceedingly low price. Only $4500 was demanded for both lot and house; a substantial brick edifice, of convenient size and in a favorable locality. The refusal was tendered to them for only a few days,—too short a period to permit of consultation with friends in New York and Boston, or elsewhere. But they felt that it was an offer not to be refused. They had confidence that the Unitarian community would applaud the movement, and assist in its accomplishment. The offer was therefore accepted; and the Trustees bound themselves, as they were required, in a considerable sum, to make the bargain good.

And now they call upon their friends for aid. They do not shrink from the burden themselves. They will strain every nerve towards the sum for the first outlay, and the necessary repairs of the Church. But their means are limited, and they are compelled to rely, in part, upon others.

I need not dwell upon those circumstances that seem to point out Albany as a place of peculiar interest, in a religious view, to the Unitarian denomination. It numbers a large and growing population. It is the capital of the State of New York,—thus the radiating centre of an incalculable influence. The houses of government annually sit there, for several months, affording a signal opportunity for the dissemination of our belief throughout that mighty State. It is, too, a central focus of travel to all the great points of the North; and connected as it is with New York and Boston, in facilities of communication, and the bonds of trade, there is a pressing demand for at least *one* church of our beloved faith. Shall not the occasion be improved! Shall not present prospects be secured! The Society appeals to the denomination to say.

The Society has lately unanimously called a pastor to their fold. He will go among them with prayerful resolutions to exert himself to build them up in the fear of God, to strengthen their hands and to enlarge their boundaries.—He asks of his brethren that they will aid him in the work, by enabling him to undertake it in the brightness of hope; by employing their influence to obtain for this Society the hallowed associations of worship that gather about a consecrated house of prayer.

H. F. H.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XXI.

CONCLUDING REMARKS.

It is manifestly the fact that New England has, in a commendable and remarkable degree, preserved its original character. Though the mournful note of degeneracy has been, constantly, from the days of the first generation, on the tongues of those who revere the past, but are dissatisfied with the present, yet the obvious truth is, that conservatism, in its just sense, has been characteristic of our people. The fathers of New England were bold, hardy, enterprizing and industrious men. Without these attributes of character, they could not have lived and prospered. The pilgrims of Plymouth incurred an enormous debt by the expenses of their immigration. In the course of years, they worked it off, notwithstanding the sterility of the soil on which they had planted themselves. They could scarcely make a dollar except by means of fur and fish. And these could be obtained only by strenuous effort and hard endurance. Nor have the men of New England ever lost this spirit of diligence, enterprize and hardship. They have the reputation of it, in every quarter of the world.

New Englanders have ever been jealous for their political rights. While colonists, they manfully asserted, and contended for their colonial liberties. These were infringed by the British 'laws of trade,' but it was in the face of the boldest protestations. It cost the crown of England a struggle of more than twenty years' length, to deprive Massachusetts of her first charter. When Charles II. earnestly asked the General Court of this colony to favor the Episcopolians who lived among them, his pleasure and request were unheeded. They thought the king invaded their colonial prerogatives. And this spirit still remains. We see it in the manifestation of jealousy for 'State-rights.' Yet the people of New England have ever been distinguished for their loyalty to government. While stiff in their *anti-royalty*, they have been decided in their *pro-loyalty*. They have always reverenced constitutional law. And this spirit has never died out, but still lives. They have, also, been exemplary for their attention to the interests of learning and education. They early founded a college, and instituted free public schools. These, probably, were the first of the kind which the world ever knew. The institution of them is preserved, and the spirit which produced them is yet alive in all its freshness and strength. There are now thousands of free schools in New England, additional to hundreds of Academies, and twelve incorporated colleges. And there are one hundred of the latter in the different sections of the United States.

The first generation in New England was eminently *religious*. And their descendants, down to the present day, have retained the same characteristic. The present inhabitants of this country are markedly a religious people.—Though they do not value the law of Moses as their Fathers; nor enact laws making it a penal offence to neglect attendance at church; nor keep the Sabbath with the same Jewish strictness; nor teach their children, every Sabbath day, in the family domicil, to repeat the Assembly's catechism; nor have a whipping post, stocks and pillory under the eaves of every town meetinghouse, for the correction of thieves and others 'of the lewder sort;' nor have prayers and sermons of whole hour's-length; yet there is, probably, as much Christian morality and principle now as there was in the best bygone days of our worthy ancestors. And there is now much more of the spirit of mercy, generosity and benevolent effort. 'Ask thou not, saying, Why were the former days better than the present, for thou dost not inquire wisely concerning this thing.'

We cannot give the religious statistics of New England. Those, however, of the United States, in regard to ministers, have repeatedly been published. These are not all coincident with each other. Most of them have, probably, been made partially by estimate. Adopting these for our data, the following are given as a general summary, and may not be essentially incorrect:

Minister of	Baptists denominations of different varieties,		4,000
Do.	of Methodist	do. do.	4,000
Do.	of Presbyterian	do. do.	1,500
Do.	of Congregational	do. do.	1,250
Do.	of Catholics	do. do.	1,000
Do.	of Episcopalians	do. do.	1,000
Do.	of Universalists	do. do.	500
Do.	of All others		100
	Total,		13,350

Of the Baptist denomination there are four varieties; the Orthodox or Calvinistic, the Free-Will or American, the Christian or Unitarian, and the Campbellites. The Orthodox Baptists probably contain two-thirds of the whole order.

Of the Methodist there are four varieties; the Episcopal, the Protestant, the Wesleyan and the Reformed. The Protestant Methodists and also the Reformed receded on account of Episcopacy; the Wesleyan on account of slavery. The Episcopal portion may include four-fifths of the whole.

Of Presbyterians there are five or six varieties; the Old School, the New School, the Dutch Reformed, the German Lutherans, and one or two Scotch Secessions. The first two of these varieties are much larger than the others.

Of Congregationalists there are two varieties; the Orthodox and the Unitarian. The proportions of the latter is about one-fifth of the whole.

Assuming 19,500,000 as the population of the whole United States, we have, according to the estimate above, one minister for about 1,500 souls; or a minister for every three hundred families. If the distribution was equal, there would not be a great deficiency of religious teachers. A good supply would give a minister to each one thousand of the population.—Upon this principle we should want 18,500 in place of the 13,350. The evil of the case, however, is that many ministers have parishes of less than 500 souls; while large masses, sparely settled in the new States and Territories, are destitute of the regular ministrations of the word and ordinances of the Gospel. Nor can this want of privilege be supplied until the thinly settled places are more filled up. As this becomes the fact, the lack of religious means will diminish, and, eventually, we believe, will disappear. 'Pray ye, therefore, the Lord of the harvest that he will send forth laborers into it.'

S. F.

Marriage is not commonly unhappy but as life is unhappy;—and most of those who complain of connubial miseries, have as much satisfaction as their natures would have admitted, or their conduct procured, in any other condition.

[Johnson's Rambler.

THE QUESTION OF DISTINCT RACES IN THE HUMAN FAMILY.

At a late meeting of the New York Historical Society, a paper was read by Dr. Beakley, on the Progress of the Caucasian race in science and civilization. From a motion that a vote of thanks be offered to him by the Society, Mr. John Jay dissented. The reasons of his opposition Mr. Jay gives in the following communication which we copy from 'The Republic,' a New York paper.

DR. BEAKLEY'S PAPER BEFORE THE HISTORICAL SOCIETY.

To the Editor of the Republic.

Sir,—As the report contained in the *Republic* of yesterday, of the proceedings of the New York Historical Society on Tuesday evening, mentioned that I most warmly opposed the vote of thanks to Dr. Beakley for the paper read by that gentleman; I beg leave to state in your columns, the reasons which obliged me to pursue a course that has been censured as exhibiting a want of courtesy.

The title of the paper, as publicly announced was, 'The progress of the Caucasian race in Science and Civilization'—but the chief object of the writer appeared to be, to show that the moral and intellectual inferiority of the Mongolian, American, Malay, and especially the Ethiopian races, was owing to their physical organization and the color of their skin. And further to prove that the African was decidedly and irrevocably inferior to the white man—and that this lot was his natural and inevitable destiny. In support of this old theory, I believe no new facts or arguments were presented, other than those which have often before been adduced on the one hand and replied to on the other, and it was a matter of some surprise that the gentleman should have selected as the topic of an Essay before the Historical Society a question so foreign to its object and especially a theory, which with all deference to Dr. Beakley, I supposed had long since been classed with the speculations of Linnæus, on the humanity of the monkey; with the serious conjectures of Dr. Darwin, on man's original element being equatic, and his original form an oyster, and with the almost equally extraordinary absurdities perpetrated by Lord Monboddo. Not that I was unaware that such philosophers as Mr. Calhoun and Mr. McDuffie, who regard slavery as a blessing, had adopted the theory. They could not well deny it in the abstract, when they have reduced it to practice, and as far as possible proved it to be the fact—and to many of our countrymen it must be a satisfaction to believe, if they can believe it, that *they are not* MEN upon whom they trample, whose muscles they sell, and whose gains they appropriate; but creatures of an inferior order, specially created to be their vassals—irrevocably destined to a state of chattledom; but I had no idea that with disinterested and scientific inquirers, the doctrine found any favor. For this paper a vote of thanks was moved. Had the resolution been, as it was first drawn, to think the writer for *the effort he had* made, to amuse and instruct the Society, *courtesy* might have required its passage; but certainly a special vote of thanks for the paper itself, did imply, not only that it possessed some value, but that it was an appropriate offering to that body. If a by-law existed, requiring their thanks to be presented to every person who should read a paper of any kind whatsoever—in that case perhaps, no approval could be implied; but here I think some degree of approval both of the value and fitness of the essay, is a fair inference from the resolution. If it be not so, the compliment of a special vote dwindles to a mere act of bare civility, and such a by-law as I have mentioned would not only save time but avoid misunderstanding.

I feel bound to oppose any sanction by the society of theory revived by Dr. Beakley, because I regard it, as I stated very frankly, with no feelings of unkindness towards him, as *false, unpious and cruel*. I am satisfied of its falsity, by other proofs than the striking facts contained in the work of the *Abbe Gregoire* on the literature of the negroes, and the powerful arguments presented in the learned disquisitions of M. Blumenbach and Dr. Mason Good. And Dr. Beakley may any day find conclusive evidence of his mistake in the Colored Schools in this city, wherein the proficiency of the pupils is not one whit inferior to that of the pale-faced children, who are taught to look upon them with contempt. I regard it as impious, because it dares to pronounce upon the secret intention of the Almighty Ruler of nations; and declares in the presumptuous tones of an arrogant philosophy, that He who hath made of one blood all nations of men to dwell on the face of the earth, has imposed upon a large race, an organization and a hue, which must entail upon them and their descendants to the end of time, a degrading inferiority. I regard it as cruel, because it subjects that race to insult and wrong—and for ages past has been made to justify the untold miseries of Slavery and the Slave Trade. Heaven's smiles have been confidently invoked by the dealers in the accursed traffic, and they have denounced those who would have rescued their victims as irreverent intermeddlers with the policy of GOD. It is true that among us of the North, Slavery has no existence, but we are responsible for a system of prejudice and CASTE, which our countrymen of the South denounce as more oppressive in its operation than their own 'domestic Institutions,'—a system which good men are endeavoring to destroy, but which Dr. Beakley's theory goes to strengthen and perpetuate. It robs the colored people of the elective franchize; it denies to them the privileges of citizens; it ridicules the idea that they are entitled to the right of petition; it excludes them from the army and militia, and from all participation in the administration of government or of justice; it bars against them schools, colleges, and theological seminaries; it impedes their religious improvement; it drives them from the councils of the church, tramples upon them in the very courts of the Lord's house; degrades them even while officiating at His altar. It places obstacles in the way of their honest industry, closes against them the counting-house and the work-shop, snatches from them the ordinary motives to exertion, and tends to keep them penniless and ignorant, depriving them of every opportunity of distinction, closing every avenue to advancement. It subjects them to constant insult and outrage, for which Right Reverend Bishops and high dignitaries have afforded precedent; and when the fury of the baser sort has been roused against them, as has been frequently the case in New York, Newark, Cincinnati, and especially Philadelphia, which is now suffering a terrible punishment in kind—the civic authorities have not thought it worth while to protect wretches guilty of a colored skin—and the magistrates sat composedly in their pleasant parlors, revolving, perhaps, the beauties of Dr. Beakley's theory, while the unhappy victims of this unholy prejudice, were hunted from their homes by savage mobs; their children exposed to hunger and nakedness, their wives and daughters brutally insulted; their houses sacked, and their churches burned.

And when we ourselves have thus reduced our colored countrymen, by means as cowardly as they are wicked, to a state of inferiority, we think it manly and becoming to taunt them with the degradation we have imposed, and to attribute to their innocent complexion and their harmless features, the natural consequence of our own baseness. In other lands, where slavery has been abolished, its emancipated subjects have at once discarded their abject posture. Here we place our foot upon their neck, and reproach them that they do not rise—nay more, we pretend to call in the aid of science to explain the marvellous mystery of our superior intelligence, and end with impiously attributing it to the will of GOD. And a paper broaching such a theory is received with applause, by some members of the Historical Society.

In Guadaloupe, Columbia, Mexico, Java, the Cape of Good Hope, and the British West Indies, the emancipated slaves found no difficulty in taking care of themselves And in 1838, an incident occurred in Antigua, which forcibly exhibits the capacity and character of some of the native Africans. Three hundred and seventy-one Africans taken from the holds of captured slave ships, were set free in a single day; and in May, 1839, the Governor, Sir Patrick Ross, said in an official despatch, that no one of them had been brought before a magistrate for the slightest offence; that no one of them had applied for relief on the score of poverty, and that they were generally industriously occupied in providing for their own livelihood. This, be it remembered, was in a foreign land, among strangers, speaking another language than their own.

But I have no intention of entering upon the refutation of Dr. Beakley's theory. The colored people of this city, despite their many disadvantages, are abundantly able to disprove it, and Dr. James McClune Smith, who so eminently refutes it in his own person, and who has recently so ably and satisfactorily demolished the false facts and bold slanders of the Secretary of State, will I doubt not be ready at any time to enter the list with Dr. Beakley; and perhaps his power of argument and eloquence, combined with his fine classical attainments, may succeed in convincing him that the causes of 'the progress of the Caucasian race in science and civilization,' lie deeper than the skin; and that true philosophy does not require him to accuse his Maker of the degradation and misery caused by the ruthless avarice and pitiless cruelty of the boastful white man.

In justice to the Society I should add that the mover, and, most, if not all of those who supported the resolution of thanks, disclaimed any accordance with the sentiments of the paper, and that no approval of its theory was openly expressed.

I believe I have said enough to show that it was from no lack of courtesy, nor from any spirit of unfriendliness, that I declined voting for the resolution. My views, principles and feelings alike forbade it; and I trust it will be the last time that, as Secretary of the Society, I shall be obliged to record a vote against which I have felt obliged to object, as well in the name of science and of history, as of truth and of justice.

I am, Sir, very respectfully,
Your obedient servant,
JOHN JAY.

New York, May 9th, 1844.

PREPARE TO MEET THY GOD.

God is 'thy God,' because he is thy Creator, and the preserver and benefactor of all.—He is thy God because he is the sovereign ruler of the world and all beings therein. As such he has a claim on all men.

Thou shalt 'meet thy God,' inasmuch as all dependant beings must give account to him on whom they depend. Were not this just, God would not decree it; but the relation in which all stand to their Creator, renders it both just and certain that all must meet their God.

The command, 'prepare to meet thy God' implies an unprepared state.—Rebellion against our God has produced this state; and so long as rebellion continues, the unprepared state to meet their God must of necessity continue.

The command, 'prepare to meet thy God,' is imperious; and implies volition on the part of those commanded. Not only does it imply volition, but action. He that would be prepared must act. The act must be both mental and physical. Repentance, faith, and a reform, in the heart, from the heart, and in the whole life, are required; and nothing short can prepare us to meet our God. The command implies a necessity for immediate preparation, as though we are soon to meet God, and how soon no one knows. Sinners, let it sound in thy ears; 'Prepare to meet thy God.' S.

[Chr. Herald.

CAN SUCH THINGS BE IN A CHRISTIAN LAND?

In a number of the Newport 'Herald of the Times,' published in November last, in an able article headed 'States' Asylum for the Insane,' there appeared the following narrative, which we have been requested by a friend to publish, as indication of the mode of treatment to which many insane persons are neglected, and the necessity of a constant and earnest devotion of public opinion to this subject, that every where throughout our land more thorough extensive provision may be made for the human treatment of the insane, *especially the incurables*.

The case alluded to is of a man whose insanity was thought to have been produced by the habitual indulgence of a naturally strong and wilful temper, which disposition still attended him after he was bereft of reason, and in a paroxysm of insanity he killed a fellow being. For some time, he was confined in jail, and I believe in the State Prison, from whence he was removed, for some cause, and a building (if it can be so called) was erected for him in his native town.

The writer visited this maniac in company with two gentlemen of respectability residing in the neighborhood, one of them being the Overseer of the Poor. As we were on our way to the poor house, the Overseer remarked that the insane person had been taken out of his prison but once since his confinement—(which I think had been for several years,) at a time when it was thought he would probably die—having refused to take any sustenance whatever for 12 or 13 days—and he was taken out, as was stated, that he might 'die decently,' or words to that effect. In justice to the Overseer, I will just remark, that he appeared fully aware of the unsuitableness of the maniac's prison, and appeared anxious that he should be removed to an asylum at the charge of the town, and expressed himself willing to contribute a share of the expense.

The cell was detached from any other building, and was constructed entirely of stone, or rather rocks—over which was a roof of wood to protect the mason work from the weather. There was not any window nor even a chink or cranny left in any part of the outside door or building by which a particle of light could enter. I was admitted through an iron door, which shut close and opened into a narrow passage, about midway of which, in another partition wall of stone, was a second iron door closed and fastened—with a hole in the bottom of it—perhaps a foot square—through which the wretched inmate's food might be passed. When this door was opened the air was so offensive, that one of the gentlemen, who accompanied me refused to enter—saying that he could not bear it, and remarked, that he had no idea of the existence of such a case, although he had always resided within a few miles of the place.

The view of the inside of this prison beggars all description. The light of a lamp brought by the keeper seemed insufficient to dispel the darkness within, although not to exceed perhaps six or eight feet in dimensions. It appeared to be irregular in its shape, owing to the projections of the ragged and unhewn rocks, piled together—large masses of which hung from the roof in a cavern-like manner. The floor was wet and entirely of stone. There was not an article of furniture visible of any description whatever, excepting an iron bedstead in the further side of the cell, across which a cord was loosely woven. Immediately in front of the door, and directly against his iron bedstead, confined by a massive chain, hanging from the rocks above and made fast to his ankle, the links of which were perhaps a foot or more in length, stood the wretched inmate of this 'dungeon within a dungeon,' in an attitude accompanied by a demeanor, which spoke plainer than words can speak, that he indeed might have passed those gloomy portals, over which is inscribed 'leave all hope behind.'

Mr. Editor, I have been in the prisons of Rome, and in the deep dungeons of Venice—in the far-famed prison of Chillon—in the dungeons where the Lords and Barons of Feudal times incarcerated the wretched objects of their unbridled and irresponsible revenge—and in the gloomy cells where the objects of Monkish hatred and superstition were chained and suffered to linger out their miserable existence, or expire beneath their fiend-like tortures—but they all failed in causing me to realize the pictures which my early imagination once drew, while reading of them as handed down by historians, or recorded in the legends of romance. But now, for the first time, were they more than realized. The jug of water, the never failing attendant of the lonely captive, was not visible here. Here, indeed, was his chain—here his iron bedstead—but this was all—no other article was to be seen, not even the rusty nail with which the captive of the Bastile had marked the days of more than half of a century of his hopeless imprisonment—and indeed it would have been useless here, where nought could be visible save the blackness of darkness. Not a particle of light could here enter—to him the darkest night and the brightest day is the same—winter and summer alike—through the thick damp walls of his prison, neither light or darkness, heat or cold, can enter or escape. He stood silent and statue like beside his iron bed—his body erect and motionless—his hands hanging down on either side—his head drooping, with his chin resting on his breast—his hair long and dishevelled—his waxen features, all pallid and deathlike, on which despair seemed to have stamped its seal and marked him for its own forever—and but for the evidence of mortal life and earthly nature, manifested by his respiration, I might well have imagined that the object before me belonged rather to the land of spirits than to this world. I sought to draw him into conversation, but not a symptom indicated that he recognized the voice of a fellow creature. Once, indeed, as I spoke of his probable removal to a comfortable Asylum, in a neighboring State, I fancied that I perceived a tremulous motion in the muscles near his lips.

I placed my hand on his forehead and raised his head, that I might observe his eyes, but there was 'no speculation there,' and why should there be? he had long ceased to need their use—amidst the darkness of his dungeon, his eyeballs must be touched by an object before they could be conscious of its approach. I removed my hand and his head immediately fell to its former position as if acted upon by a spring. For a moment I closed the inside door, and stood within, that I might feel the spirit of the place—and although accompanied by an attendant with a light, a thrill of deeper horror passed over me, as I endeavored to imagine myself incarcerated there—and I felt that the reason of the strongest mind, must soon have maddened, amidst the horrors of such a den, even if not shattered before.

As I left the place, and before the door was closed, the sound of an unearthly gibbering met my earthly ear, which I was told proceeded from his cell, and I quickly stepped back to the inside door. He stood precisely as before,—with the same cold and death-like expression of features—and I could scarcely believe it possible that he had relaxed from the position in which I had first beheld him. I again left the prison, and again the same unearthly whisper followed me. I hastily turned and in the dim light a sceptre seemed to flit from the door, but so indistinct that I was uncertain whether it might not be a phantom of the imagination—and the first object that again distinctly met my view, was the maniac's form in precisely the same attitude and place as before. I understood the keeper to say, that he was always found standing in the same position and place, and that he ever refused to converse with any one, and never apparently recognized what was said to him. On *one* occasion, the keeper stated, that during a visit from his *mother*, her maternal appeals were answered *by tears!* but, as the keeper said —'THAT WAS ALL.'

In answer to a remark I made, that I could not comprehend how he could exist in such a place, and that the want of exercise would be sufficient of itself to produce death, I was informed that he was in the habit of taking a great deal of exercise 'in his way,' and that piercing shrieks accompanied by violent clankings of his chain, were frequently heard, even through the thick walls of his dungeon.

There is nothing, Mr. Editor, overdrawn in the foregoing description, but I can assure you that it falls short of the truth—and that language is not adequate to its description. That there are many other cases in our State of nearly or of quite equal enormity, I am constrained to believe, is very probable.

Is it not then high time that public opinion was aroused to this subject!

GOOD BREEDING.

Whenever the desire of victory is the motive of a colloquial combatant, the charms of easy and agreeable conversation are at an end. We do not meet with our friends to fight a battle, but to be pleased and instructed. Every kind of wrangling ought to be excluded from the intercourse of friends, and the entertainer or president of a company ought to check it, at whatever expense of chagrin to the aggressors.

The best rebuke that I ever heard of this sort, or ever shall hear again, was given by the late Dr. Barclay, of Edinburgh. He was a gentleman of great suavity and mildness of disposition, and hated all kind of wrangling. So there was one day he had four other professors, five college students of the first-rate talents, and myself, to dine with him. After the Doctor's wine began to operate a little, the young men contradicted their preceptors in almost every thing, always provoking a dispute. The seniors smiled at the young men's absurdity, and dropped the subjects. But at length two of them fastened on each other, an Englishman and an Irishman, and disputed so violently, that all social conversation was completely obstructed. It was about some point of moral philosophy, the decision of which did not signify a small pin; so their several arguments were utter nonsense. But at length, one of them, after uttering a most obstreperous sentence, came a blow on the table with his fist; on which Dr. Barclay's little terrier, that lay below it, got up, with a great bow-wow-wow! bow-wow-wow! bow-wow-wow! The Doctor gave it a gentle spurn, and, with a face of the utmost good-nature, said, 'Haud your tongue, ye little stupid beast; I'm sure ye ken as little about it as ony o' them.

The reproof was successful; the gentlemen's faces both grew red, but one of them joined in the laugh till the tears ran down his cheeks. There was no more disputing that night.

There was another time, in the city of London, that I was invited to dine with a gentleman, with whom Allan Cunningham and I had several times been very happy. Before dinner, he took me aside, and said, 'I have invited a Captain Selby to meet you to-night; he has been very much abroad, and his information is boundless; but he has a singular disposition to contradict every thing that is advanced by any other of the company; and then, he is so dogmatical, that he will not yield his point on any consideration. If I could get him and Mr. Walker, your friend, pitted together, we should have some fine fun, and I should give them both a rebuke which they never would forget.'

Accordingly, at dinner he placed Captain Selby and Mr. Walker right over against one another, as people do two cocks which they wish to fight. At a late hour, about the time when we should have retired to coffee, the two combatants had engaged in a most desperate dispute about the antiquity of an English family, compared with that of the other disputant's own. Our first moments of enjoyment were scarcely interrupted by them, except by some looks of dissatisfaction and superiority at the trifling manner in which we were employed. At length, however, their peculiar temper broke out. Their violence bore down every attempt to change the subject, and prevented them from discovering the disconcerted looks of the company. This was the signal for the execution of Mr. H—t's project. On ringing of the bell gently and a servant appeared, a servant appeared to tell one of the combatants that a stranger in the next room requested to speak with him for a few minutes. The servant led him a long circular route; and in the mean time, another servant came in and asked the other disputant the same request. Consequently, they entered both at the same instant, at different doors, into the drawing-room; they bowed respectfully to one other. They both at once, however, perceived the whole force of the rebuke, and were going to sneak off at their respective doors, when the whole party broke in on them, and by their raillery and merriment made them confess both the justice and pleasantry of Mr. H—t's device. I never saw two gentlemen more obliging and complimentary to one another than these two were during the remainder of the evening.

RELIGIOUS CONVERSATION.

I have just one other observation to make before leaving this subject, and I am afraid it may be thought by many to come but ill from the pen of one who has concocted so many manifest, though amusing falsehoods. It is religious conversation, of which I have as yet said nothing. Now, I never like to hear religion brought into a large company as matter of general conversation. It is a dangerous topic, and apt to be productive of more evil than good, there being so many scoffers and Deists in almost every community; and I have even heard some of the wildest blasphemy poured unblushingly and triumphantly forth. Therefore I would not have the mild and humble religion of Jesus even risked against such a battery. But, among friends, whose hearts and sentiments are known to each other, what can be so sweet or so advantageous to occasional conversation on the principles of our mutual belief, and the doctrines of grace and salvation! Suffer me, then, to detail a few of the advantages which, by the blessing of God, we are likely to enjoy by indulging in this blissful communication of sentiments, and abstracting ourselves from worldly concerns.

One great advantage, then, which the fearers of God derive from conferring together, is growth and improvement in the spiritual life. The words we hear in conversation, especially from those we love, have a surprising influence on the turn of the mind, the feelings of the heart, and our behavior in life. I have seen many instances, and I relate it with pleasure, that a simple hint hath raised and cherished devout affections, hath caught hold of a man when he was tottering on the verge of some foul transaction, and been the means of re-establishing him in virtue, and in a laudable course of action every way becoming a sincere Christian. I have known even a conversation held in a dream have a powerful effect on the heart in warning one from approaching evil. And I know that many a man hath felt the emotions of gratitude stir in his breast by being casually put in mind of those great loving-kindness towards him. A single expression from those we esteem concerning the excellency of our religion, and the surpassing love of Jesus for fallen and ruined mankind, or concerning the dignity, the reality, and the beauty of virtue, amidst all the corruption, confusion, and dissipation, which like a cloud of wrath hath overspread the world,—such a genial hint, I say, will seldom fall in vain. It awakens in the soul admiration and love to God; it kindles a warm desire in the hearer towards virtue and holiness, cherishing the same desire in the heart of the speaker. How often, too, hath soft persuasion pacified wrath and stemmed the impetuous tide of passion! How often hath it excited pity and commiseration, and allayed the boisterous intentions of revenge and cruelty, controlled a friend's criminal desires, made him alter his purpose, and preserve his innocence! How beautiful and forcible, then, are these words of the great King of Israel! They ought to be engraved on the tablet of every heart. 'A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit.'

I could quote many passages of holy writ to the same purport, not one of which is to be despised or neglected; such as, 'A word fitly spoken, is like apples of gold in pictures of silver.' 'The words of the wise are as goads, and as nails fastened in sure places by the masters of the assemblies.' 'Let, therefore, no corrupt communication proceed out of your mouth; but that which is good to the use of edifying.' 'Be ye filled with the spirit, speaking among yourselves mutually.' 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another.' All these are maxims bearing the same stamp, and from the very highest source.

Let us, then, endeavor to dispose ourselves to an exercise so salutary. We can never be at a loss for materials, having the whole Scriptures of truth before us. We may converse on the failings and virtues of the patriarchs of old, and how the judgments and mercies of God were exercised toward them and their families. We may trace the history of the most wonderful people that ever inhabited the face of the globe, the prophecies concerning them, and their extraordinary fulfilment. All the prophecies concerning our Savior, from the day that man first fell in Paradise, to that in which the Son of the Highest came in the likeness of sinful flesh to save us. Such communications can hardly fail to warm our hearts with the love of God, love to one another, give us the command of our passions, and bend us to the practice of righteousness. We might farther enlarge on the nature and beauty of every Christian virtue, the obligations to the practice of it derived from the light of nature, and strengthened by revelation of the love and gospel of Jesus. Indulge, then, in this heavenly conversation, and you shall ever bless the day that made you acquainted with such friends; for in every deed 'a wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.' [Lay Sermons.

PRACTICAL TESTS OF TRUTH AND ERROR

We find the following most excellent remarks in the last week's 'New England Puritan.' We take pleasure in transferring them to our columns, with the change of only two words in the fourth paragraph—where we have put *Calvinism* for Unitarianism, and Calvinistic, for Unitarian, of which we give our readers this distinct notice. There are some generalities which we might wish to qualify, but we leave them that we may not mar the work of the 'Puritan.'

'Among the many evils incident to the existence of several sects of Christians, intermingled with conflicting interests, there are several important advantages. And one of these is, that this arrangement of things places the several sects of principles on trial, in connection with each other, as to practical results. This trial would be impossible, where uniformity in adherence to a given creed and form of worship is enforced and secured. In that case, the whole mass might go right or wrong, and the results of the principles adhered to, might be good or bad; but the departure from right could not be seen, by the aid of contrast, with the working of opposite principles.

There is a large class of people who may be led away by sophistry into attachment to false principles, who may yet be reclaimed when they are made to see that the principles from which they have departed produce good fruits, and those to which they have adhered produce bad results. Men's prejudices and passions often sway their minds, and prevent their adopting sound views of divine truth. And when they have taken up a false set of principles, it is no easy matter by demonstrations of scripture argument, however clear and cogent, to dispossess them. Yet every one is capable of being made to see the practical workings of different systems, and the arrangement of sects existing in this community furnishes a capital opportunity of setting forth the fruits of this and that set of principles, and applying that test which Christ has warranted when he has said, by their fruits ye shall know them. Men do not gather grapes of thorns or figs of thistles.

There are many candid men no doubt who are unable to disentangle all the sophistries used by the Universalists, but who are fully competent to appreciate the practical argument by which those sophistries are refuted. They have only to observe awhile the results of Universalist preaching and effort, and to watch the religious habits and dispositions of the class of people that support Universalist preaching, to be convinced that this is far from being the gospel which Christ and his apostles preached.

Others may be temporarily taken with the plausibilities and the imposing pretensions of Calvinism. But after carefully tracing the results of effort through one generation, and noticing what sort of religious character it has produced, they find it a system devoid of life, as far from true religion as a statue is from a living man;—having perhaps some beautiful features, and some nice resemblance, but cold as the marble. They see also that it has not the power permanently to interest and occupy the minds of its adherents, but rather introduces them into a maze of kindred errors, where they wander hither and thither over starless seas, and this view of results satisfies the mind that that is not the gospel of Christ.

And so among the sects called evangelical, and that hold with a greater or less admixture of error the fundamental truths of the gospel; the like practical test is having its application. If our own sect embraces among its cherished principles any considerable portion of wood, hay and stubble, (a matter of which of course we are not aware, otherwise we should have abandoned that portion of them) that fact is producing unfavorable results which candid minds, beyond the sphere of our prepossessions are noticing, and from which they are drawing conclusions to our disadvantage. And this is a result which neither we nor any other power can prevent.

Then there is the sect of the Calvinistic Baptists, separated from us by seemingly small points of difference. Yet whether we or they are right, touching these points, is a question which after a world of disputation, will be mainly settled by the practical argument. The Baptists claim that the purity of the church is greatly to be promoted by the exclusion of what they call the popish and corrupting ceremony of infant sprinkling. And when the fact comes to sustain the assertion—when they come to show us in their churches which have excluded that rite, a church so much the more pure, and superior in every good work, they will have produced an argument [illegible] They hold that churches composed of people not immersed, are in reality not Christian churches; and not entitled to the communion. And when they are able to present us churches so much the more spiritual, orderly, and efficient—embracing so much more of every element of the being of a church, that our own shall appear to be in fact no churches in comparison with theirs, then there will be no standing before their arguments.

There is another sect, whose motto is 'No church without a bishop;' and the race which is now set before the churches gives them the same fair chance to bring the argument to a speedy conclusion. Let them take out the scriptural idea of the essence of a church, or of the kingdom of God, consisting not in meats and drinks, and carnal ordinances, but in righteousness and peace and joy in the Holy Ghost; and then let them show that churches grown under the auspices of prelates so far outstrip all others in vital godliness, and all the manifestations of a Christian spirit and character, as to leave all others, not blessed with prelates, not fit to have the name of churches in comparison with prelatical churches; and few will dare to move a tongue or pen against the prelatical order.

The like practical test is having a rapid development touching the nature and workings of the Methodist system. The motto of this system in substance is—'*Raised up for the spread of scriptural holiness.*' And thus of its own choice it bases its claims on its supposed superiority as an instrument of spreading scriptural holiness: which should be the end of all religious action. And now the question is having its decision whether in its permanent influence on the human mind, this superiority is a matter of fact. Its peculiar features, embracing the doctrines peculiar to it, and its peculiar modes of dealing with minds touching conversion, are producing results which the opposite principles and measures do not produce. Whether these modes of action are the most effectual way of promoting 'scriptural holiness,' or whether they tend to unsettle the minds that come under their influence, and lead to scepticism, universalism, or fanaticism, is a matter on which the public are now sitting in judgment. And it is here worthy of remark, that a few years ago the public judgment seemed fast inclining to favor these peculiarities, in that a large portion of several other sects very closely imitated the Methodist measures, and after having made the trial they have now with remarkable unanimity repudiated them under the impression that the general and lasting results of them were not good.

The above are specimens of the practical arguments by which important problems are now having their solution in the public mind. And until a way can be devised for effectual reasoning against facts, this argument in all its conclusions will stand unanswerable.

LIVE UPRIGHTLY.

The poor pittance of seventy years is not worth being a villain for. What matter is it if your neighbor lies in a splendid tomb? Sleep you with innocence. Look behind through the track of time! a vast desert lies open in retrospect; through this desert have your fathers journeyed; wearied with tears and sorrows they sink from the walks of man. You must leave them where they fall, and you are to go a little further, where you will find eternal rest. Whatever you may have to encounter between the cradle and the grave, every moment is big with innumerable events which come not in succession, but bursting forcibly from a revolving and unknown cause,

CHRISTIAN REGISTER.

BOSTON, MAY 25, 1844.

THE LORD CHANCELLOR'S BILL FOR THE PROTECTION OF DISSENTERS' CHAPELS.

The interest which to our brethren of England attaches to this important Bill has led us to inquire into its design and bearings, to take note of the various expressions of opinion concerning it in the English papers, and to lay before our readers the results of our inquiry. It is well known to most of our readers that for several years the right of Trustee-ship to certain charitable bequests has been in litigation, before the several English Courts, and finally before the House of Lords. These bequests were made to a denomination called, at the time the bequests were made, Presbyterian. That term always was misapplied; Presbyterianism, according to the true sense of that system, having never been formally set up in any part of England, except in Lancashire. Still a large number of congregations scattered over England and Wales, bore that title, and to some of these charitable bequests were made, title deeds of Chapels, Sunday Schools and burial places were conveyed, and from them trustees were chosen for the care and distribution of certain beneficiary funds. In process of time, the theological views of this body, called Presbyterian, underwent several modifications, indicating a gradual change from Trinitarian to Unitarian opinions. Indeed it is well known that the conveyers of some of these bequests and title deeds and some of the Trustees originally selected by them, were Arians, that is believers in the inferiority of Jesus Christ to God. Another denomination of Dissenters from the Established Church, called the Independents, who were in no sense the descendants or legal representatives of the original holders of these bequests and title deeds, have within a few years called in question the right of possession to these benefactions. Questions in the main similar to those which came before the Courts of this Commonwealth at the opening of this century, and which were decided here by the unanimous voice of the judges in favor of the descendants and inheritors of the legal founders and proprietors, have been decided in England contrariwise. The Trustees of the Lady Hewley charities, who were the legal representatives of her own Trustees and who annually divided the income of the funds, in which the Unitarians had or claimed but a slight benefit, proportionately to the holders of very different theological views, have been ejected from their trusts, and members of a denomination with which Lady Hewley had neither sympathy nor communion, have been put in possession of the bequests. The Wolverhampton case, was similarly decided. Last year the same questions connected with some religious foundations in Ireland have been passionately agitated and the legal decisions now made upon them, have been unfavorable to the Unitarians. Thus they have not only been defrauded of the legacies of their ancestors by persons whose views were not in accordance with those held by their ancestors, but even the accretions of those charities, the repairs, and improvements of the edifices, and the additions made by Unitarians themselves to these charities have been wrested from them. The success which has attended the efforts of those who have thus in several instances called in question the sacred inheritance which children have received from their parents, has encouraged them to prosecute the bold hope of wresting from the hands of the Unitarians, the majority, if not the whole of their chapels and endowments. Let it be well understood that these possessions have come to their present holders, by legal succession and family descent. They have never been wrested by monarchical or parliamentary power from their former tenants, as the Universities and parish Churches, the pauper, hospital and school funds were wrested from the Roman Catholics. The Unitarian descendants of the so called Presbyterians, have been worshipping in the Chapels of their fathers in the unbroken succession of generations, and have been mingling their dust in the same burial places. And now their rights have been called in question because in the gradual modification of their views, their opinions have reached a point, which in the estimation of a body itself groaning under the burden of Ecclesiastical oppression, indicates a departure from Evangelical views. To us the question in litigation seems in its length and breadth to amount to this:—Shall a son or a grandson be allowed to inherit the property and rest in the family vault without being compelled in life to wear the old clothes of his father or grandfather? And supposing it to be decided that the last condition is necessary to the enjoyment of the two former, another question arises, shall this property and these family vaults be given to persons who can claim no kith or kin with the original owners, but who profess to have on these same old clothes, only essentially modified by being turned, and patched, and cut somewhat more according to the fashion? This strife about old clothes for the sake of what is contained in the pockets, has proved a lucrative one to certain religionists in England, and has encouraged them to seek to play the same game on a larger scale. To prevent this wicked and most iniquitous extension of measures, which have already proved too successful, is the object of the Bill proposed by the Lord Chancellor.

THE BILL.

This Bill we have already published on the first page of our paper of the 11th inst. but we will copy again the essential features of it.

'Be it therefore enacted by the Queen's most excellent majesty, by and with the advice and consent of the Lord's Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that with respect to the Meeting Houses, Schools, and other charitable foundations so founded or used as aforesaid, and the persons holding or enjoying the benefits thereof respectively, such acts, and all the deeds or documents, relating to such charitable foundations, shall be construed as if the said acts had been in force respectively at the respective times of founding or using such Meeting Houses, Schools, and other charitable foundations as aforesaid.'

II. And be it enacted, That in all cases in which no particular religious doctrines or opinions shall, in the deeds declaring the trust of any such Meeting House as aforesaid, be in express terms required to be taught therein, the usage of ——— years of the congregation frequenting such Meeting House shall be taken as conclusive evidence of the religious doctrines or opinions for the preaching or promotion whereof the said Meeting House, with any burial ground, Sunday or day-school, or minister's house attached thereto, was established or founded.

III. Provided always, and be it enacted, That nothing herein contained shall effect any right or title to property derived under or by virtue of any judgment, order, or decree already pronounced by any Court of Law or Equity, or affect any property to the right or title to which was in question in action or suit pending on the first day of March in the present year. [London Inquirer.'

The number of years proposed to determine *the usage* is twenty. This measure was propounded by government as a law measure, it was prepared by one of the great men of the age, the Solicitor General, Sir William W. Follett, it was settled by the Lord Chief Baron of the Exchequer, Lord Abinger, it has the support of the Lord Chief Justice of England, of three Ex-Chancellors, Lords Brougham, Campbell and Cottenham, the countenance of a fourth, Sir Edward Sugden, and was moved by the present Chancellor, Lord Lyndhurst.

OPINIONS CONCERNING THE PROPOSED BILL.

By our last advices from England we learn that the Chancellor had moved the second reading of the Bill, with the understanding that the discussion upon it should not take place till the 3d. instant. The result of that discussion is, of course unknown to us.

An individual who is seeking to make himself prominent and notorious in opposition to the Bill, is James Cook Evans, a man unknown to fame, but who it seems was formerly a schoolmaster, but is now in preparation for the law. He has published a pamphlet in the form of a letter to Lord Lyndhurst. This pamphlet abounds in misstatements of matters of fact, in shallow reasoning, and in flippant assertions. He confounds the matter of Chapel and burial-ground deeds with that of the Lady Hewley trusts, things resting on essentially different foundations, and plies Lord Lyndhurst with the charge of inconsistency in his proposed Bill, compared with his decision in the latter case. He then with wonderful assurance asserts that all the Dissenting ministers of England, previous to 1779 subscribed the doctrinal articles of the Church of England, and instances Calamy. This assertion is directly in the face of well known facts of history. By an act of 1711, Dissenters were practically relieved from subscribing. Calamy himself never subscribed, and when a young minister who objected to subscription asked his advice about it, Calamy told him to hold his tongue as he had done, and he would never be troubled about it. Of course, the argument that Chapels built before 1779 were intended for Trinitarian worship, which Mr. Evans bases on this false assertion, falls to the ground. He thinks that any outlay which Unitarians may have made for the repair and the rebuilding of the Chapels is returned to them by an equivalent in the shape of free rent, and an immunity from charges on account of dilapidations. With a coarse and unfeeling sarcasm Mr. Evans thinks that the claim of Unitarians to the burial grounds of their ancestors is a matter of no moment, as in this day of speculation in tombs and cemeteries they can buy a resting place for their bones very cheaply, and even make money by such operations.

In the meanwhile numerous petitions for and against the Bill have been presented to the House of Lords. It is said that the Bishop of London and other prelates intend to protest against the Bill, and that they will be posed by the question, why on the principles which they maintain, the vast religious endowments of the Kingdom should not be re-dedicated to Roman Catholic purposes? Dr. Cooke of Belfast the Moderator of the General Synod of Ulster has gone to London to oppose the Bill personally before the Cabinet, if he can obtain an interview, or by counsel, at the bar of the House of Lords, and he proposes certain half-way, and conciliatory measures, in which sectarian zeal mingles with a reluctant yielding to the sense of justice. Petitions in favor of the Bill have been forwarded from Ireland and from various English Counties, from Roman Catholics, from Churchmen, from Wesleyans, and from Orthodox Dissenters. The measure is now to us the most interesting one in debate in England.

We copy from the Leeds Mercury, a leading newspaper of the Orthodox Dissenters, the following judicious remarks on the Bill.

'The real object of this bill is understood to be to prevent the chapels now held by the Unitarians in England and Ireland from being taken from them, on the ground that they were originally held by Trinitarians. It is said that there are at least one hundred and seventy chapels in England in this situation.

After much reflection, we have arrived at the decided conviction that this Bill is a wise and a right measure. Herein we differ from many of those with whom we usually agree, and with our friends, the Editors of the *Patriot* and the *Evangelical Magazine*.

It is said with truth by those who disapprove of the Bill, that the chapels in question were built by orthodox Dissenters, and were of course intended for the preaching of orthodox doctrines, and that now doctrines essentially different are preached in them.

No one regrets more sincerely than ourselves the change of religious opinion which took place in the Dissenting Congregations worshipping in those chapels: but we must not allow that regret to influence our judgment in deciding on the present Bill.

Our reasons for thinking that there should be such a limitation of actions as is intended to be provided by this Bill are as follows:—

The present holders of the chapels are in almost every case the lineal descendants of the individuals by whom the chapels and schools were built. They and their ancestors for several generations have worshipped there. Their family graves are in the chapel yards.

In nearly every case the religious opinions of the principal persons in the congregation, if not of a majority, changed, more or less gradually: there was no disturbance of possession: there was no violent usurpation: the Ministers were elected in the manner provided by the trust-deeds.

In nearly every case, this change of doctrine took place one, two, or more generations back, —and of course not in the time of the present holders.

The present holders, therefore, have all the feelings of rightful possessors, and they would feel themselves outraged and persecuted by the wresting of the chapels from them.

Those who retained orthodox opinions in the congregations long ago quitted the chapels, and joining themselves with others, built new chapels, which they or their descendants at present occupy,—so that their wants are now supplied.

The chapels in question have in many cases been repaired, and in some cases enlarged or rebuilt, by the present occupants, who may have spent as much money on them as the original cost.

If the chapels were recovered from the Unitarians, it might be difficult to decide whose property they should be.

If they were assigned to the Independents, that body would not have the means of filling them,—they are already provided with chapels: what they seek is, congregations, churches, souls, not naked walls and empty pews.

But the expenses of litigation would, in most cases, far exceed the value of the buildings.

The suits might be instituted by mere speculating and pettifogging attorneys in London, whose acts would be laid at the door of the Orthodox Dissenters generally.

If the Unitarians were ousted, they would build new and more spacious chapels, and their zeal and self-sacrifice would only be inflamed by the feeling that they were persecuted for conscience' sake.

The argument in favor of returning these chapels to the Trinitarian Dissenters, would be as good for returning most of the edifices and charities of the Protestant Church to the Roman Catholics.

That argument would also equally prevent the use of churches or chapels, in future, by bodies holding opinions different from, even though *more true* than, those of the founders.

The principle of *limitation* is quite familiar to the law of England: in private property, undisputed possession for twenty years is a legal bar to an action; and there are many other laws of a similar character.

Litigation between different classes of Dissenters would separate the friends of Religious Liberty, at a time when they can ill afford such separation.

If suits should be commenced to recover the chapels, religious doctrines would be discussed in our courts of equity, in a manner not consistent with propriety or decency.

Without such a law as that which it is proposed to pass, the several chapels would be held in painful insecurity, and could not be repaired or rebuilt.

For all these reasons we think Government has done wisely in bringing in the Bill, and we should much regret to see the orthodox Dissenters petitioning against it.'

'The Globe' newspaper is likewise in favor of the Bill. 'The Patriot' opposes it with abuse and virulence, comparing it with the Aristocratic Gamblers' Protection Bill. A meeting of those opposed to the Bill was called at the Free Masons' Tavern in London, on April 25. It was supposed that from among the residents and visitors of the great metropolis an immense assemblage would be collected, and that great displays of sectarian eloquence would be made. But the meeting, in respect of numbers, power, or influence, was a failure. Not a hundred persons were present, and of those who were present, several were friends of the Bill, who had come as spectators. The meeting was tumultuous and every way unchristian. Some persons assuming to speak in the name of Unitarians, but having no known connection with them, interrupted the meeting to answer to the low abuse uttered concerning our friends. These interruptions were improper and unwise, for as admission to the meeting was obtained by tickets, whoever accepted a ticket, knowing the purpose of the meeting, should have been prepared to expect abuse of the Unitarians and should have held his peace. One Orthodox minister, among other reflections upon the Unitarians, censured them for altering the Hymns of Dr. Watts. Did he not know that Dr. Watts became a Unitarian himself towards the close of his life, and wished much to alter his own hymns, but could not obtain permission to do so from the holder of the copy-right? Such a meeting as this was but little calculated to effect its purpose.

We cannot find that the leading journal of the empire, 'The Times,' has pronounced any opinion on the Bill, but it has admitted a communication in its favor from a Churchman.

In this crisis in the fortunes of our brethren in England, we rejoice to know that they are prepared for any sacrifice and will nobly meet any emergency. There is no body of Christians in Great Britain which stands above the Unitarians in intelligence, biblical knowledge, piety and moral and social worth. Its disciples are found among the worthiest of the land, and they have at least the respect of the best of those of other sects who conscientiously oppose Unitarian views.

It is a great satisfaction to us, particularly in such a state of things, that 'The Inquirer,' the Unitarian weekly newspaper which was first issued in London nearly two years ago, is prosperously established. It is conducted with remarkable ability and discretion. Like all the other party papers of England, it gives as much space to secular as to religious matters. Its editorial articles are always excellent, and we feel that it will be a powerful helper in the present emergency.

For the Register.

MASS. CONGREGATIONAL CHARITABLE SOCIETY.

In the Register of the 11th inst. notice is given to widows of deceased Congregational ministers, needing assistance, to hand in their names, accompanied with an account of their circumstances, to the Secretary of the Convention's committee. It is then added that no widow can be a beneficiary unless her husband was the settled minister of some parish at the time of his decease. We would, therefore, inquire where provision is made for a needy widow of a worthy life-settled minister, who labored in the Christian ministry until compelled to desist by ill health, and until within two years previously to his death, whose widow was left with a child, three years old, with nothing to depend on for subsistence but the labor of her own hands,—a widow, one-half of whose diligent labors, with strict economy, have been, for these seven years, demanded for the support of the child? It is the avowed object of the Convention to provide for the necessities of relicts and children of deceased Congregational ministers. Contributions are taken annually at Brattle Street Church for this object. No exceptions are there announced. It is, of course, understood and expected, that there will be no 'partiality' that needy 'widows will not be neglected in the annual ministrations.' But if exceptions are made in the dispensation of this sacred charity, ought not the fact to be made known at the time the collection is taken? If there are widows neglected who as strictly belong to the ministerial household as any other, and whose necessity is as great as—not to say greater than—any who receive eleemosynary aid, ought not the contributors to be apprized of it? The ony qualification for being a beneficiary, that is announced, consists in being a ministerial widow who needs help. It is, of course, expected that the committee will use their discretion in the admission of beneficiaries; that they will decide upon the principle of need or necessity: and that if any applicants are unheard, it will be those whose condition is the least necessitous. Of the committee, who possess this discretionary power, it is expected that they will be impartial: making no arbitrary by-laws, to cut off some who most need, and well deserve assistance. We, therefore, repeat the inquiry with which we commenced, whither shall this description of widows look for help? Will some gentleman, concerned in the management of this thing, have the goodness to give the information? We have seen the tears, and heard the sighs, of one who wishes to know. It was complained of as an evil, in the pristine church at Jerusalem, that a similar thing had there happened. 'There was a murmuring among the Grecians against the Hebrews because their widows were neglected in the daily ministrations.' * *

For the Register.

RIOTS IN PHILADELPHIA.

The appalling scenes that have recently occurred in this city are of a character to strike with dismay and alarm every humane and patriotic mind. Law and order there have given place to passion and violence; force, martial force has wrenched the sceptre from the hands of the civil authority and done its pleasure in despite and contempt of its righteous commands. Bloodshed in wild strife, has stained its quiet streets, and fierce tumult has stalked in triumph through them; the demon of civil war has there unfurled his black banner, and trembling multitudes have fled at his approach. Lamentations are within her habitations—fear and apprehension have entered her palaces. A great city has been at the disposal of an infuriated mob.

Who can contemplate these things without infinite regret, shame and alarm? What a disgraceful page will they compose in our history? How will they stain our reputation as a law-loving people, diminish confidence in our capacity for self-government, grieve the friends and injure the cause of free institutions? The mischief such scenes do, the wounds they inflict on the hopes of the good—on the dearest interests of humanity, are incalculable, and fill with anxiety and sadness the hearts of all who love their country and their race. In this view is it too much to say that if Philadelphia had been burnt to ashes, the calamity would not have been so great, so incurable, so much to be deplored?—The humanity and benevolence, in that event, of the whole country, would have been aroused, universal sympathy and kindness awakened in her favor, a million hands opened to aid her, liberal contributions would have poured in from the East and the West, from the North and the South, and the devastation the flames had caused, been converted into a fountain of gracious influences. It would have refreshed the affections, quickened the benevolent impulses, excited the generous feelings, and elevated the hearts of a whole people. The misfortune would have been changed into a blessing, a benefaction, a means of moral culture, an improvement.—In a few years she would rise again from her ruins, in all her beauty and splendor, her dwellings and temples rebuilt—her places of business restored and crowded, her prosperity in full tide, and the vestiges of her desolation obliterated. But deep wounds, inflicted on a great moral cause, heal not for centuries—their record is in characters of blood and fades not; generation after generation read the lesson, their rising energies and forming purposes are rebuked and paralized, and they fear to enter on experiments that have failed and that appear pregnant with danger. Events that throw distrust on the truth and power of those principles that lie at the foundation of social advancement and regeneration, of man's civil redemption, are never permitted to sink into oblivion; slowly do they lose their force; age after age do they continue to breathe out their blighting influence under other forms of government; sects and mobs are comparatively of little importance; governments founded on force are prepared to meet them.—They are armed with powers expressly for such purposes. Popular tumults do not violate their theory—that the people are incapable of self-government. They neither strike at their basis, introduce conflicting elements, force them into unnatural positions, or endanger their existence. They are placed above the people, and while coercing, chastising and crushing them are doing their appropriate work. But with us the case is entirely different. Our government emanates from the bosom of the people—it is their creation, and depends on them wholly—when therefore they rise against it and cast of its restraints and spurn its authority, it is in effect overthrown. It has for the time ceased to exist, its vital principle is suspended, and there is a revolution.—When a self-governed people refuse to govern themselves, there is no government. Our theory is that the people are capable of self-government, and popular riots are a demonstration of its falseness, and affords an argument for the necessity of an opposite system, and prepare the way for its introduction. The problem we are to solve is, can the order and peace of society be secured by application to the minds of men of rational motives and moral influences, or must they be coerced and kept in subordination by physical force. Men, to live together in society, must be governed in some way; by some means passion must be restrained, self-love checked in its stirrings, property protected, life defended against violence, personal rights made secure in their just exercise, and justice enforced. All this must be effected and is involved in the idea of social welfare. And if it cannot be asserted by laws and by moral and religious influences, it must be by physical force—by a government that is above the people, and wields force independent of them. It is for us to demonstrate to the world with how little force all the ends of good government can be accomplished. Scenes like those in Philadelphia seem to prove that we have relied too confidently on the sufficiency of moral influences, that our experiment is destined to fail, and that the better portion of the people will be obliged to fly for protection and security to physical force. And when the time shall come that it is found necessary to support sturdy armies in the vicinity of our large cities, civil freedom has departed from among us, republican institutions are at an end with us. The commander of these armies, call him what we will, is our master and we are his subjects. With hired legions at his heels, he can work his will and the people must do his bidding. How deeply, therefore, to be deprecated, is every occurrence which brings in question the people's capacity to govern themselves, or to be rationally and morally governed, and which indicates that the time is not distant when we shall be obliged to call in the aid of hireling troops, and resign our security and keeping into the hands of a military chieftain. What foes to freedom are those men who detract from any source of moral and religious influence, and who would take from the Sabbath its holiness, from the clergy the respect their calling and services deserve, from sacred institutions and places all reverence, and from the Bible all authority over the conscience and heart. The propagators of infidelity in regard to any element and fountain of holy, spiritual energy and influence, are the enemies of our country and its hopes.—A nation of infidels could not exist a year under free forms of government. A people that fears not God, must be *made* to fear tyrants; when once it casts off his *authority*, it must be forced to submit to the *power* of a Master. The heavens must be ever shedding influences into the minds of freemen, or they cannot long remain free.—Nay more, we are persuaded that natural religion alone is not sufficient—that free institutions like ours cannot exist without the help of Christianity, the authority of Jesus over the consciences and selfish passions of men. Freedom and Christianity must go hand in hand together through the world. It is only in proportion as they become Christianized, that they are capable of true freedom. There is no other moral agency of sufficient power so to restrain the fierce, unruly passions of combined multitudes, that the quiet, order, and safety of society can be preserved without resort to physical force.—This is a subject worthy of our gravest attention. How do we wrong ourselves and endanger the hopes of our country and future generations when we place immoral, irreligious, anti-Christian men into office? It matters not how great are their talents, how ardent their patriotism, how wise their measures. Their influence saps the basis of our government, blights the energies on which it wholly depends, and poisons the source of its life. Let us have good, religious, Christian men in our high places, if they are not so gifted and great. The blunders of the stupid cannot do us a hundredth part the harm, which the killing influence of the impious, irreligious, cannot fail to effect Such men unconsciously are the foes of freedom, of their country, traitors to its dearest hopes and highest welfare.

The fate of communities is ever resting on the bosom of a volcano! We daily walk amid a slumbering ocean of passion, which if excited into commotion, would burst its bounds, sweep all before it, and scatter far and wide the wrecks and ruins of whatever we most value. There is pent up in the bosom of every man an appalling, a terrific might of passion, which if aroused in its fury and wrath, might be the beginning of a common, desolating outbreak.—A single spark might kindle up an universal conflagration, which a torrent of blood alone could quench: so easily the moral equilibrium on which our safety and lives depend, may be destroyed. Enfeeble but slightly the restraints, the maxims, connections, sentiments, principles and influences that preserve it, and it is gone, and with it all social good and happiness are gone, till the balance be restored by the help of physical power. In view of this fact can we not say that unless God keep the city the watchers watch in vain: that unless he keep in subjection these fearful elements, security, in the midst of passionate multitudes, would be impossible. To control them is beyond the competency of human wisdom and ability. Let us then as patriots, as well as Christians, carefully guard against any thing that can, in any way, diminish the moral forces and authorities that are acting on our people, and in particular let us not so mistake our dearest interests, as to place political influence into the hands of men, whose moral influence is immoral, irreligious, anti-Christian. J. A. R.

MINISTRY AT LARGE.

We are prompted by the foregoing remarks of our correspondent, to call the attention of city readers to the Ministry at Large. The importance of this Ministry is strongly pressed upon us by the terrible scenes that have occurred at Philadelphia. If anything can save us from such scenes here, it must be the prevalence of those influences which it is the aim of the Ministry at Large to disseminate.

The great rule of Christian benevolence is that we begin to do good at the nearest point. Christianity would not have us neglect any human being whom we can reach and influence, relieve and bless, however distant he may be; but we are to *begin* at home. We are to do first the good that is right before us. We are to relieve and remove the want, suffering, ignorance and sin, that lie in our path, that are close around us, that our own eyes can see if we will open them, that our own hands can reach if we will stretch them out, and then as opportunity offers, and our means permit, we are to do good, help to relieve want, remove ignorance, suppress sin, and set up the kingdom of righteousness, peace and joy in the Holy Ghost, wherever we can.

Upon this principle, our own city becomes the first object of interest and effort. Whatever we can do to improve its condition, to elevate its character, to promote its highest and best prosperity, the virtue, the intelligence, the purity and piety of its inhabitants, this has the first and the strongest claim upon one regard. We may not omit or disregard this for anything else. If we can make this city, a city set on a hill—whose light shall shine throughout New England and over the land—if we can shut up here the fountains of iniquity, the fountains of intemperance and depravity, fountains that are numerous and seductive among us,—if we can establish a high tone of moral sentiment and conduct, if we can diffuse intelligence and the influences of religion, so that they they shall reach, enlighten, regenerate, reclaim the most ignorant and depraved among us—if we can do this, and so far as we can do it, we shall be accomplishing a great and glorious object. A peculiar and weighty obligation rests upon us of this generation—to watch and guard, to strive and be faithful in this respect. Our city is increasing in population, wealth, business and enterprise in a ratio equal to, if not greater than, that of any city in the Union. Thousands of foreign emigrants are annually landed at our wharves. Thousands of persons, seeking employment or fortune, are flocking in from all quarters. We are necessarily losing something of that homogeneous character, and that unity, or general similarity of feeling and sentiment which belonged to us, when we are nearly all of the old New England stock, and every man knew almost every other man in the city.

All the allurements of temptation, and all the forms and enticements to evil, which abound in great cities, accumulate more and more among us. A cheap literature, and much of it debasing and vitiating in its moral tone, is scattered broadcast among all classes, reaching even the ranks of the humblest poverty. There is danger, great danger, that what has been said, and what has been true of other places, 'that great cities are great sores upon the body politic,' will become true of us—that while we exhibit, in some quarters, noble specimens of our nature, humanity in all the glory of its high development, its intellectual and moral refinement and elevation, there will yet be close along side of these, open unstayed fountains of corruption and sin, dark alleys and gloomy abodes, where will work and hide, the lowest, the most degraded, the most reckless and abandoned of our race—made so, or become so, through our neglect. We are called to stop the tide of ignorance, corruption and sin, here at this point. This is our first work—to preserve to this city, its high character for intelligence and virtue and piety. Among the means and instruments of doing this—our City Mission, our Ministry at Large, our Ministry to the Poor—presents itself to us as among the *first* in importance, and in its claims upon our support. We will not insult the understandings, nor so far question the benevolence of our readers, as to enter into an elaborate argument in its behalf. Our friends in this community have already and often given rich and abundant proof of their interest in, and regard for, this ministry. It is a work that appeals at once to our selfishness and to our highest Christian sympathies. To our selfishness,—for if we have any desire to live in a quiet, virtuous, order-loving, God-fearing community, where such scenes as have recently occurred in Philadelphia could not take place, we can do nothing that shall tend to make and preserve our community such, as to encourage and sustain a ministry, which does more, certainly as much, as aught else to make the Gospel penetrate into the very depths of society, to bring its restraining sanctions, and its elevating influences to bear upon those, who are exposed to the sorest trials and temptations and evil circumstances of life. It appeals to our highest Christian sympathies, for what can we do for the poor, the solitary, the forsaken, the outcast, groaning under the united and accumulated burden of depravity and destitution, like making them Christian, pouring into their dark and bewildered minds the light of Christian truth, and into their sinful and troubled hearts, the joy and peace of Christian faith. Let us do this, let us continue to uphold this Ministry; and we may hope that here poverty will be lifted up from its debasement, and sin spoiled of its kingdom, and the city of the Pilgrims be worthy of the Pilgrim's fame.

For the Register.

MEADVILLE THEOLOGICAL SCHOOL.

Preparations are making to commence this school in September next. One great want will be of books for the library and class books for the students. In consequence of a notice inserted in the Christian World some months since, some twenty or thirty valuable Theological works have been given by various individuals for this object. Believing that there may be many more who have books, either useless to themselves; or which, though useful to themselves, they may think will do more good by this appropriation; a list is subjoined of the works most needed, and which will be most acceptable. They may be sent to the office of the Christian World, to B. H. Greene's book-store, or No. 101 Mt. Vernon St. directed 'Meadville Theological School.'

Of some of these books, which are named first, several copies are needed.

Norton's Genuineness of the Gospel, vol. 1; Noyes' Prophets and Psalms; Paley's Works; Gerard's Institutes of Biblical Criticism; Campbell's Theology and Rhetoric; Whateley's Rhetoric; Wakefield's New Testament; Robinson's Bible Dictionary; Livermore's Commentary; Jahn's Archeology; Mosheim's Ecclesiastical History; Lardner's Works; Lightfoot; Quinoel's Commentary; Wetstein; Works of Josephus.

Also, The Christian Disciple and Examiner, the writings of Woods, Ware, Ware Jr., Palfrey, Sparks, Norton, Furness, Priestley, Locke, Worcester, Dick, Chalmers, Barnes, Dewey, Buckminster, Greenwood, Jacob Abbott, Author of Luther and his Times, Biblical Repository, Wayland, Whately, &c. &c. &c. J. F. C.

For the Register.

ANSWER TO 'SUGGESTIONS.'

In your last there were some 'suggestions for the Sunday School Anniversaries.' It is unnecessary to answer these in detail, but a few words seem indispensable, that the object and the enjoyment of the coming one may not be thwarted or disturbed by any difference of opinion on the subject.

The first answer then is, that the suggestions come too late and not in the proper direction. If they had been sent directly to the Committee, they would have been received in season for deliberate consideration. But not coming till after the plan had been adopted, and the order of exercises printed, neither your correspondent nor his friends should be disappointed, if they find them mostly disregarded.

The second answer is, that all these objections were fully considered by the best and wisest friends of the Institution two or three years since, before any invitation was given to the children, and they were found to be of little weight in comparison with the good to be attained.

The third answer is, that the object of the anniversary is not only 'to collect and report facts concerning the progress and prospects of the Institution,' but also to create and excite a deeper interest in the object and prosecution of the work for which Sunday Schools were established, namely, religious education; and especially to animate the teacher in carrying forward the arduous work under all its discouragements and difficulties; and your correspondent by a single admission shows the wisdom of the plan adopted, when he says, that 'the simple, sweet melody of the young voices *has not yet died on the ear; the warmer flow of affection,—the resolve of intense devotion to their interests, has not melted away with the passing year. No, the good influences of that occasion remain with us still.*' The object then in this once instance certainly, as it probably was in hundreds of others, was most successfully accomplished, and we trust that the renewal of these same influences on the coming anniversary, may secure a continued and lasting interest in this important work.

The last answer which we feel it necessary to make is, that these 'services' do *not* pervert nor interfere with the other object—the statement of facts, and a full opportunity to speak on this great theme. Last year, the report, which was longer than common, was an able and interesting document, and was fully and deliberately read. The number of speakers was greater than usual, and every speaker had all the time desired. Usually four, five or six, has been considered sufficient; but last year we had *seven* different speakers besides some closing remarks of the President, as your correspondent observes, with words 'full of earnestness and instruction.' 'More' at one time, and at *that* time, would have been to paint the rose, and endanger the beautiful effect of those spontaneous and fervent expressions of interest, wisdom and truth, to which we then listened. We may remark in conclusion, that the juvenile choir will be less in numbers the present year, and thereby more room will be left for our teachers and friends, who we trust will not be backward in occupying it. The usefulness and interest of the occasion we have reason to believe, will well repay any effort of their's to be present. P.

MINISTERS COLLATION, ANNIVERSARY WEEK.

The Committee appointed by the company present on the last anniversary to make arrangements the present season, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination in the United States, with his lady, and all from abroad who may be in this country at that time, to pass anniversary week in this city, and especially to be present at the collation to be served in the hall over the Worcester Railroad Depot in Beach Street, on Tuesday, 18th inst.; and the Committee are happy to state that such arrangements have been made, that although a larger company are expected, ample accommodations will be provided for them in the reception room.

The Committee have the pleasure to add that any clergyman from the country with his lady, who may not have provided lodgings in the city, will be most gladly received by our brethren here, and ample accommodations provided for all; it is requested that those who wish to avail themselves of the hospitality of our friends, will give notice to the Secretary of their intention at as early a day as practicable, so that suitable accommodations may be provided in season.

It is also requested that those of our city brethren, who can accommodate our friends from the country, would hand in their names and residence to the Secretary, stating the number they can accommodate during the week.

For the Committee,
W. D. Coolidge, Secretary,
No. 17 Broad Street.

NEW PUBLICATIONS.

☞ William Crosby & Co., will publish on Monday next a new Hymn Book and Service Book for Sunday Schools, both of which have been prepared by Hon. Stephen C. Phillips of Salem, President of the Boston Sunday School Society. The well known devotion of this gentleman, in the cause of Sunday Schools, and his long and rich experience gathered from their conduct and operation, eminently qualify him to execute these desirable works with great acceptance. Our brethren from the country, who expect soon to visit us, will have an opportunity to examine the books.

The Scenery-Shower, with wood paintings of the Beautiful, the Picturesque and the Grand in nature. By Warren Burton, Author of the District School. Boston: 1844.

We learn from an epistolary preface, addresed to George B. Emerson, Esq., that this work was originally prepared as a Lecture before the American Institute of Instruction, and that the favor with which it was received by that body has led to its enlargement and publication in its present form. In its present form it will receive equal favor from the public. It is full of the truth and poetry that lie scattered along the wayssides of life, and will do much to direct the attention of the heedless to their observation. We have made an extract on our fourth page.

ORDINATION AT SOUTH BOSTON.

We inadvertently omitted to notice in our paper of last week the Ordination of Mr. George Washington Lippitt over the Hawes Place Congregational Church and Society at South Boston, which took place on the 9th inst. After the organization of the Council a Protest signed by a member of the Society and alleged to be in behalf of other members was read, which had reference to the matter in dispute relating to the Charter and a By Law of the Society, already stated in our papers. The Council decided that it had no right to look behind the call of the Society in asking the Pastor to come among them, and voted to lay the Protest on the table, and proceed to the ordination, as the matter in dispute is now in litigation before the Court.

The Exercises of the Ordination were as follows:—Voluntary; Anthem; Introductory Prayer, by Rev. Samuel Osgood; Selections from the Scriptures, by Rev. F. D. Huntington; Hymn; Sermon, by Rev. Edward B. Hall; Prayer of Ordination, by Rev. Chandler Robbins; Charge, by Rev. Convers Francis D. D.; Right Hand of Fellowship, by Rev. R. Ellis; Hymn; Address to the Society, by Rev. S. Barrett; Concluding Prayer, by Rev. James I. T Coolidge; Benediction, by the Pastor.

Roxbury May Morning Breakfast and Fair. The Committee of gentlemen appointed by the ladies of the Rev. Mr. Putnam's Society in Roxbury to appropriate the proceeds of their Breakfast and Fair, have distributed the amount, $1940, as follows; $700 in aid of the Unitarian Society in Albany, N. Y.—$700 in Montreal—$150 in Southington, Ct.—$150 in Cabotville, Mass.—$400 in Rockford, Ill.—$100 in aid of Rev. Mr, Conant of Geneva, Ill.—and $40 in aid of the Mariner's Church in Providence, R. I.

Emancipation. Mr. John G. Palfrey, Secretary of the State of Massachusetts, having, by the death of his father, a planter in Louisiana, become the legal owner of 20 slaves, and the legislature of Louisiana having refused to permit him to free them on the soil, has gone thither for the purpose of bringing them to the free states. They are of different ages, from infancy to sixty years, and are to be taken, some of them to New York, and some to Boston.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Lancaster,	$25,00
From the Auxiliary Association in South Boston,	45,00
From the Auxiliary Association in Bolton,	12,00
From the Auxiliary Association in Rev. Mr. Hall's Society, Dorchester,	76,00
From the Auxiliary Association in New North Society, Boston, (in part)	30,00
From the Auxiliary Association in Beverly,	53,00
From the Auxiliary Association in Hartford Ct.,	15,00
From the Auxiliary Association in Brighton, (in part)	22,00
From the Auxiliary Association in Dover, N. H.,	40,00
From the Auxiliary Association in Northfield,	25,00
From the Anxiliary Association in 1st Parish Scituate,	15,00
From the Ladies of the first religious Society in Cohasset to constitute their pastor, Rev. Joseph Osgood a Life member,	30,00
From the Auxiliary Association in Cohasset,	2,25
From the Ladies of Rev. Mr. Hill's Society in Worcester, a Donation,	50,00
From the Auxiliary Association in Worcester,	55,00
From Rev. C. A. Bartol, a Donation for Western Missions,	25,00
From Samuel Sweet Esq., annual subscription,	20,00
From Auxiliary Association in Newport R. I.,	54,00
From Auxiliary Asssociation in Taunton,	50,00
From Auxiliary Association in Peterboro, N. H.,	25,00
From the Ladies of the Unitarian Society at Jamaica Plain (Roxbury) to constitute their pastor, Rev. Joseph H. Allen a Life member,	30,00

MINISTER'S COLLATION.

An equal distribution of the Tickets has been made to each Society, and may be had of the following gentlemen.

Rev. Mr. Robbins' Society of R. W. Bayley, Esq.		
Stone Chapel	"	Wm. Thomas.
Rev. Mr. Huntington's	"	Joseph Eustis.
Rev. Mr. Barrett's	"	F. C. Manning.
Rev. Mr. Gray's	"	David Paige.
Rev. Mr. Gannett's	"	Daniel Taylor.
Rev. Mr. Coolidge's	"	George Callender.
Rev. Dr. Lowell's	"	W. D. Coolidge.
Rev. Mr. Clarke's	"	George W. Bond.
Rev. Mr. Lippitt's	"	Hall J. Howe.
Rev. Mr. Frothingham's	"	J. H. Francis.
Rev. Mr. Young's	"	John G. Wetherell.
Rev. Mr. Parkman's	"	Daniel Denny.
Rev. Mr. Lothrop's	"	Eben'r. Dale.
Rev. Mr. Pierpont's	"	Richard Urann.

Those who propose to be present should secure their tickets early, so that all who wish may have an opportunity to unite in this delightful Festival.

The brethren from the country will obtain their tickets by applying at the Bookstore of Mr. Wm. Crosby, 118 Washington street.

The company will enter the hall at the north door on Beach street opposite the United States Hotel.

Contributions of Flowers to decorate the tables would gladly be received on Tuesday morning.

ANNIVERSARIES OF NEW YORK. The New York papers of last week furnish a very full account of the meetings of the religious and benevolent associations which at this season of the year, hold their anniversaries in that city. We have room only for a brief summary of their proceedings.

On Sabbath evening Rev. Dr. Bethune of Philadelphia preached the annual sermon before the Foreign Evangelical Society in the Dutch Reformed Church on Washington Square.

On the same evening President Bascom of Kentucky preached before the Bible Society, on the claims of Christianity.

On Monday evening the Presbyterian Board of Foreign Missions held its anniversary in the Wall street Church.

The report of the Executive Committee, stated the receipts during the year at $74,310,—$10,000 more than during the previous year, but about $200 less than the expenditures. Eight new Missionaries have been appointed during the year. The missions of the Board comprise three in Texas, four among the American Indians, three in Western Africa, seven in North India, and several in Siam and China.

The American Seamen's Friend Society held its meeting the same evening at the Broadway Tabernacle.

From the annual report it appeared that the progress of the Society during the year has been most encouraging. The receipts have amounted to $18,745, including $2,525 for the Sailors' Home in the city of New York, which has had 4114 sailor boarders—1136 more than the year previous. This meeting was one of great interest.

On Tuesday morning the American Society for meliorating the condition of the Jews held its anniversary at the Tabernacle. The Treasurer's Report, showed the receipts to have been $1,903, and the expenditures $1,832. The Society has a permanent fund for the relief of distressed Jews, amounting to $5,521.

In the evening of the same day the New York and American Sunday School Union held their meeting at the Tabernacle.

From the report it appeared that 19,323 scholars belonged to the 101 schools connected with the City Union.

The same evening the Foreign Evangelical Society celebrated its anniversary at Dr. McAuley's Church in Eighth street, Hon. Theodore Frelinghuysen in the Chair. The aggregate of receipts during the year has been $14,288: expenses $13,132.

On Wednesday morning the American Tract Society celebrated its anniversary, at the Tabernacle. The total receipts for the year have been $108,774—and the expenses leave a balance of $290 in the Treasury. The total amount of gratuitous issues of Tracts has been 34,315,121 pages.

On Wednesday evening the American Home Missionary Society held its meeting at the Tabernacle. The Treasurer's Report stated the balance in the Treasury at the beginning of the year at $1,589; the receipts at $101,904—making the total resources $116,140—of which $11,864 is still due. The Society has had in its service during the year 907 ministers.

The anniversary of the Sunday School Union of the Methodist Episcopal Church, was held on Wednesday evening, in the Church in Bedford street. Reports had been received from twenty-four only of the thirty-two annual conferences; from these it appears that there are in connection with the Union 4,517 schools; 44,628 officers and teachers; 249,170 children; and 464,708 volumes in the libraries. A large number of destitute schools in various parts of the country have been supplied during the year with books of instruction.

The Colonization Society held its anniversary the same evening at Dr. Cone's Church. The receipts of the year were $3,044, and the expenditures $2,333.

The present population of Libera is 2500. Of these 600 had been born in the colony, and 46 native children had been adopted. The colony has been established about twenty-three years, and the number of persons sent out is 4454, of whom 2198 have died. The value of their farming stock is estimated by themselves at $21,000. The imports of two years amounted to $157,000, and the exports to 123,000. In addition to the colonists mentioned there is a native population of about 15,000 within the limits of the colony.

On Thursday morning the American Bible Society held its twenty-eighth anniversary in the Broadway Tabernacle. After the reading of the Scriptures by the Rev. Bishop Soule, the Hon. John Cotton Smith, President of the Society, made an appropriate introductory address. The Treasurer's annual statement was then presented, and the report of the Managers was read by the Corresponding Secretary. From the report it appeared that the receipts from all sources the past year were $154,440 05; the number of Bibles and Testaments printed, 284,000; and the number issued, 314,405. The increase of issues over those of the previous year was 97,800 copies;—making an aggregate since the organization of the Society of 3,584,683 copies.

After hearing the report, addresses, breathing the lofty spirit of patriotism, universal philanthropy, and full confidence in the power and ultimate triumph of the Bible, were delivered by Rev. G. W. Warner of Ohio, Rev. G. F. Pierce of Georgia, Rev. G. W. Blagden of Boston, and Rev. Mr. Fisher, Hiram Ketchum, Esq. and Hon. Theodore Frelinghuysen of New York.

On the same evening the Female Moral Reform Society held its tenth anniversary. The receipts for the year exceed $7000: the expenses have left $800 of this in the Treasury. Rev. W. W. Evarts delivered an addres, as did also Rev. E. T. Taylor of Boston.

In the afternoon of the same day, the exhibition of the pupils for the Institution for the Deaf and Dumb in this city, was held at the Tabernacle. The number of scholars is 173.

The American Protestant Society held its anniversary at the Dutch Church in Washington Square in the evening. The Treasurer's report stated the receipts during the year at $6,502, and the balance over expenditures at $240.

The American Temperance Union celebrated its anniversary at the Tabernacle, on Thursday evening.

The Executive report, gave an extended and very interesting account of the progress of the cause. A very able discourse was delivered by Rev. Leonard Bacon of New Haven, and a thrilling address by Mr. J. B. Gough of Mass.

The American Education Society held a meeting in the Broome street Church the same evening.—The number of young men aided during the year was 388. The receipts amount to $34,886—the expenditures $34,782.

The American Board of Commissioners for Foreign Missions held its anniversary on Friday morning, at the Tabernacle, Hon. Theodore Frelinghuysen in the Chair. The report stated that the Board has 25 missions under its care with 138 missionaries; 224 assistants and 130 native helpers. There are 62 mission churches, with over 25,000 members, They have also 7 seminaries, 23 boarding schools, 600 free schools, and in all over 32,000 pupils.—The receipts during the past nine months have been $163,689; the appropriations $198,750.

It is reported that the meetings have been attended by large audiences; that the addresses were uniformly good, and sometimes distinguished by extraordinary ability and eloquence.

VAPOR BATH. Mr Badger advertises to-day a newly constructed chamber Shower and Vapor Bath, a very useful article, as frequent bathing is now every where acknowledged to be necessary for health and comfort. It has undoubtedly been too much neglected by all classes for want of suitable apparatus. A piece of chamber furniture then, which will supply this deficiency must be valuable. We understand it can be used with very little trouble. One has only to step from his bed to his bath before he dresses, and it takes but a few minutes to go through the cleansing process. Dr. Combe, in his treatise on health, has long ago called the attention of students and professional men as well as others to this subject. It is to be hoped, for the benefit of our race, it will soon become *fashionable* to have a bathing apparatus easily accessible to the different members of every family.

WASHINGTONIAN CALL.

To th Washingtonians of New England and the World:

At a meeting of Washingtonians, in the city of Boston, composed of delegates from nearly all the counties in the State, the undersigned were appointed a committee to issue a CALL to the Washingtonians throughout the State and throughout the Country, to attend a MASS MEETING to be holden in the city of Boston, on the 30th of May next.

We assume the grateful task with heartfelt pleasure, and have only to fear that a call from us may prove too feeble to be heard as far and as loud as the occasion demands. Would to God it were in our power to sound a call which should rouse every friend of temperance in our land, and bring him with eager footsteps to this great Jubilee! Would that it were in our power to ring a bell loud enough to awaken the indifferent everywhere—to startle our enemies from their hiding places, and force them all, all to rally round the noble standard of the Washingtonians, if it should be but for *one day alone!*

WASHINGTONIANS! To you we may appeal, as to men whose hearts throb in unison with this great reform; whose feet keep pace with its onward and rapid progress; whose heads are with untiring vigilance planning work for hands which are never idle, and which will not rest till the last drunkard has been reclaimed, and the last drunkard's home has been made happy. We call on you, Washingtonians, to come up to this Jubilee. As brothers unto brothers would we speak. Let us meet each other face to face, and thus gather courage to face the greatest enemy our race has ever battled with! Let the North, the South and the far West, shake hands with the East! Let the Washingtonians of other States climb the hills of New England, with the might of strong men—let them march through our villages "as an army with banners"—let them move onward to the "Cradle of Liberty," with the tread, with the bearing, and with the manhood of freemen!

PIONEERS in this holy cause! Temperance men of other days, and not less temperance men *now*—shall we appeal in vain to you? Oh, no. We call upon you to honor this day with your presence. In grateful remembrance of your past services, we would that you should mingle with the Washingtonian band, and add the weight of your presence to the moral influences of the occasion. Let the friends as well as enemies of temperance, witness old temperance men and Washingtonians banded together in one solid phalanx, with 'THE CAUSE' for our motto, and no other inscription unfurled to the breeze.

It is a part of our pleasing duty, to invoke the presence at this Jubilee, of the WOMEN of our country. Come then to this gathering, you who hold in your hands the largest share of the MORAL POWER of the country. Come to the gathering, you who have the most at stake in the final triumph of the temperance reform. Come! and urge us on to our duty by your presence, and cheer us on with your smiles! Come! and more than twice ten thousand grateful hearts shall thank you! Come! and may the God of Heaven bless you and reward you.

Friends of temperance, of whatever name or clime—whether rallying under the White Banner of St. Mary, or of the Order of the Rechabites, or of Sons of Temperance, or of Sons of the Ocean—by whatever title or name you have taken upon yourselves, we respectfully and faithfully call upon you to come up to this festival with your whole forces, and to contribute the strong aid of your numbers and your energies to the service of the cause.

To MILITARY and ENGINE COMPANIES who have adopted the Total Abstinence Pledge, we would tender a loud and hearty call. SOLDIERS! array yourselves for battle, and come up to the work with brave hearts. You have a *moral* foe to conquer, and you have peculiar vocation to work with us in this cause. You have at all times at your command the resistless weapon of the Washingtonians. *Cold Water* is that weapon, and with it we must combine our forces to extinguish the fires of Alcohol.

To the COLD WATER ARMY, too, we would send an earnest and affectionate call. Wherever it will be practicable, we trust an effort will be made to aid in marshalling this youthful band with the design of giving them a place in the procession.

In conclusion, we call on all friends of the Temperance Reform to increase the moral force of this celebration, by giving the aid of their presence during the services of the day. No idle pageant or unmeaning parade is contemplated by this celebration. A mighty revolution is going on in the habits of the people. The human body is undergoing a process of purification. It is becoming restored to something like the condition in which it came from the hands of its Creator; and it is humbly hoped that it is to become a fitter temple to receive and to impart the truth, as manifested by the Savior of the world. The glorious doctrine of *abstinence from all that intoxicates*, is obtaining fast hold upon the minds and the hearts of the people. The moral miracles of the *morally dead, restored to life* by fraternal sympathy and kindness, are attracting the astonished gaze of the people of every nation and kindred.

It is to aid, then, in giving prominence to the results of this great TEMPERANCE REFORMATION, that a call is thus made on all true friends of the cause to rally on this occasion. A joyful, blended with a solemn interest, is agitating the hearts of hundreds of thousands of human beings, who have, through the mercy of God, escaped a bondage worse than the bondage of death; and the language of congratulation, the thanksgivings of praise, the restored friendships, the enjoyments of companionship, the reanimated faces beaming with intelligence, and the silent responses of heart beating to heart! these are some of the realities and influences, which, it is believed, will be brought into active operation at the approaching celebration.

WILLIAM R. STACY,
WILLIAM A. WHITE,
E. K. WHITAKER, } Committee.

Boston, April 17, 1844.

☞ SUNDAY SCHOOL SOCIETY. There will be a Public Meeting of the Sunday School Society at the Rev Mr Gannett's Church, on Wednesday evening next, May 29th.

ORDER OF EXERCISES.

I. Voluntary. IV. Hymn.
II. Chant by Children. V. Report.
III. Prayer. VI. Addresses.

The general interest expressed by those who attended the last Anniversary of this Society, in the singing by the children, has led the Directors to make similar arrangements for the present year. Appropriate Hymns have been written for the occasion which will be sung by the pupils of several Sunday Schools.

Gentlemen from various parts of the country are expected to address the meeting.

Services will commence at 7 o'clock.

*** Clergymen, Teachers, Parents, and all interested in the religious education of the young are invited to attend. STEPHEN C. PHILLIPS, Pres.
R. C. WATERSTON, Cor. Sec'y. my25

☞ BERRY STREET CONFERENCE. The Berry street Conference of Congregational Clergymen will be held on Wednesday next, May 29th, at 8 o'clk. in the morning, at the Room of the Mechanic Apprentices' Library, under the Swedenborgian Chapel, in Phillips Place, nearly opposite King's Chapel, Tremont street. CHANDLER ROBBINS, Scribe.

Tea will be provided for the Brethren, as usual, in the rooms over the Berry street Vestry, on Tuesday, Wednesday, and Thusday evenings, at six o'clock.

☞ AMERICAN UNITARIAN ASSOCIATION. The American Unitarian Association will celebrate its Nineteenth Anniversary on Tuesday Evening, the 28th inst.

The meeting for business will be in the Berry street Vestry, at 6½ o'clock, and the public meeting will be in Rev Dr Gannett's Church, at 7½ o'clock.

CHARLES BRIGGS,
Gen. Sec. A. U. A.

☞ CONFERENCE AND PRAYER MEETING—At Ritchie Hall, corner of Washington street and Temple Avenue, to commence Thursday morning, at 7½ o'clock.

Ministers, laymen and ladies connected with Unitarian Societies in the city and country are particularly requested to attend. Interesting religious intelligence and expressions of religious experience, it is hoped, will be freely offered, so that an equally joyous meeting with that of last year may realized.

☞ BOOK AND PAMPHLET SOCIETY.—The Annual Meeting of the Book and Pamphlet Society will be holden on Monday next, at 3 o'clock, P. M. at the Depository, 21 Tremont Row.

GEO. WM. BOND, Sec'y.

☞ The Treasurer of the EVANGELICAL MISSIONARY SOCIETY acknowledges the receipt of One Hundred and Eighteen Dollars from the Rev Alonzo Hill's Society in Worcester, Mass.

☞ SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY. The Annual Meeting of the Society for Promoting Christian Knowledge, Piety and Charity, will be held at the house of the Secretary, No 86 Atkinson street, on Tuesday next, May 28th, at ten o'clock in the forenoon. ALEXANDER YOUNG, Sec'y.

☞ MASS. EVANGELICAL MISSIONARY SOCIETY. This Society will hold its Annual Meeting in the Berry street Vestry, at half past ten o'clock, on Thursday morning.

The Trustees will meet at the same place at 10.

CHANDLER ROBBINS, Sec'y.

☞ COUNCIL OF THE AMERICAN UNITARIAN ASSOCIATION will be holden at the Berry street Vestry, on Thursday, 30th inst. at 4 o'clock, P. M. A. HILL, Sec'y.

☞ MEETING OF CLASSICAL TEACHERS. At a meeting of Classical Teachers held at Boston, Dec 8, 1843, the undersigned were appointed a Committee to call another meeting and to invite the attendance of Classical Teachers connected with Academies and Colleges and all others interested in the cause of classical education. The second meeting will be held in Boston on Tuesday, May 28, at 10 o'clock, A. M., at the Tremont Temple, Hall No 3. The object of the meeting will be to promote more union of action between Colleges and the Academies, to consider the best method of instruction, the books to be used and their order, and in general to consult on the best means for improving classical learning in our country.

ALPHEUS CROSBY,
S. H. TAYLOR,
ALLEN H. WELD.
my18

☞ The Annual Meeting of 'THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA,' will be holden in Boston on Thursday, May 30th, in rooms of the American Academy, No 50 State st., at half past three o'clock, P. M.

my18 FRANCIS PARKMAN, Sec'y.

☞ THE ANNUAL MEETING OF THE MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY, will be held in Boston, in the Vestry of the Church in Chauncey Place, on Monday, May 27th, at 11 o'clock, A. M.

FRANCIS PARKMAN, Secretary.

☞ THE CONVENTION OF CONGREGATIONAL MINISTERS of Massachusetts, will meet at the Supreme Court Room, in Boston, on Wednesday, May 29, at *five* o'clock, P. M.

The Annual Convention Sermon will be preached on Thursday, the 30th, at Brattle street Meeting House, at 11 o'clock, by the Rev Daniel Dana, D. D. of Newburyport. After the Sermon the usual contribution will be taken up in behalf of the widows and orphans of deceased Congregational Pastors. my18

☞ MEDFORD BREAKFAST AND FAIR.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12th, at the Medford House.

Breakfast at 6 o'clock. Tickets for the Breakfast 25 cents; for the sale, 12½ cents.

In the Hall of the Sale will be found tables of refreshments, cake, lemonade, ices, &c. &c. my18

☞ THE ANNUAL MEETING OF THE MASSACHUSETTS BIBLE SOCIETY, will be held in the Central Church, Winter street, on Monday, the 27th inst., at 4 o'clock, P. M.

Addresses may be expected from the Rev. Mr. Butler, pastor elect of Grace Church, in this city; Rev. Mr. Choules, of the Baptist Church; the Rev. Dr. Vermillye, of the Reformed Dutch Church, New York; and the Rev. R. C. Waterston, of the Ministry at large in this city.

The meeting for business will be held in the upper vestry of the Church, at 3 o'clock, P. M.

GEO. W. BLAGDEN,
my18 Recording Secretary.

☞ AMERICAN PEACE SOCIETY.—The public Anniversary Meeting of this Society will be held at the Central Church in Winter street, on Monday, the 27th instant, at half past 7 o'clock, P. M. The annual Report will be presented, and an Address delivered by Dr. Walter Channing. The public in general—ladies and gentlemen are respectfully invited to attend.

☞ THE SUNDAY SCHOOL SOCIETY.—The Sixteenth Anniversary of this Society will take place on the last Wednesday of the present month.—Arrangements are making to render the meeting one of peculiar interest.

Any communication on the present condition of our Schools—and any suggestion respecting the best means of making them more useful, may be addressed to

R. C. WATERSTON, Cor. Secretary
of the Sunday School Society.

Boston, May, 1844.

MARRIAGES.

In this city, 19th inst, at the Pitts street Chapel, by Rev R. C. Waterston, Mr David Pitman to Miss Caroline Cordelia Chandler, all of this city.

On Tuesday evening, by Rev Mr Gray, Mr Amos T. Dunbar to Miss Emily Cook.

On Tuesday, in the 12th Congregational Church, by Rev Mr Barrett, Mr Dewitt Clinton Ross to Miss Sarah L. Moulton.

By Rev Mr Streeter, Mr Henry Kingsbury to Miss Hannah Albee.

In Cambridgeport, 19th inst, Mr Benjmin F. Bridden to Miss Maria Parks.

In Lowell, 21st inst, by Rev Mr Blanchard, Mr Frederic Holton to Miss Clara A. Bowers, both of Lowell.

In Westboro', 15th inst, by Rev C. B. Kittredge, Mr Lewis Putnam to Miss Almira Parker.

In Sudbury, by Rev Mr Ballard, Thomas Stearns, M. D., to Miss Eloisa Moore, all of S.

In Amesbury, on the 27th ult, Mr Obadiah Duston of Windham, N. H. to Miss Elizabeth Farley of A.

In Lancaster, Mr Herbert H. Stimpson of Boston, to Miss Mary E. Sawyer of L.

In Fairhaven, 14th inst, Rev Jacob Roberts to Miss Mary A. Church.

DEATHS.

In this city, 20th inst, Mrs Rebecca Shed, 56.

20th inst, Mrs Sarah Neal, 47.

In Charlestown 22d inst, Edgar, son of Joseph A. and Rosina Bruce, 19 months.

In Lynn, 19th inst, Dea Samuel Aborn, 80.

In Malden, 17th inst, James B., son of Capt James B. Homer, 9 yrs 7 mos.

In West Cambridge, 21st inst, Frances Warren, only daughter of Oliver W. Blake, 1 yr.

In Williamsburg, L.I., Miss Letitia Baker of Boston, 86.

In Philadelphia, 30th ult, Rev James Taylor, in the 77th year of his age, a native of Scotland, but for nearly fifty years past a citizen of Philadelphia, and for many years minister of the Unitarian Society in that city.

Lost overboard, from whaling bark Pioneer, 11th ult, Mr Rowland R. C. Hammond, boat-steerer, of New Bedford, 21.

DIED, at Salisbury Point, on the 27th of March, EDWARD DORR, Esq., in the 87th year of his age.—He was a native of Roxbury, but had been, more than sixty years, a resident of Salisbury. He was deacon of the Church at Rocky Hill, under the pastoral care of the late Rev Dr Webster; and afterwards of that at the Factory Village under the pastorage of the late Rev David Damon. He possessed a philosophical mind, an inventive genius, an exquisite taste for exactness and nicety, and was equally exact in morals and in religious as in the secular business of life. For many years he was one of the most employed and most efficient magistrates in the county of Essex.

DRY GOODS NOTICE!

Our WHOLE STOCK at a low price.

OUR senior partner having left for Europe to purchase our

FALL SUPPLIES,

we shall offer every article of our large assortment *at a price that will insure its sale;* as we are determined to show our customers a NEW STOCK OF FALL GOODS by the first of September.

THE PACKETS TO ARRIVE during this and the next month will bring our regular supplies, which will be offered equally low.

This stock comprises the greatest variety of NEW FANCY AND STAPLE

DRESS GOODS,
for both GENTS'. and LADIES' use,
SHAWLS,
of every fabric,
FURNISHING
ARTICLES, &c., both
FOREIGN AND DOMESTIC,

to be found in this country; and presents a rare opportunity to buyers at *wholesale or retail* to supply themselves with a good article at *a low price.*

☞ THE LOWEST PRICE NAMED FIRST. ☜

GEO. W. WARREN & CO,
192 *Washington St.,*
(Opposite the Marlboro' Hotel.)
BOSTON, MAY 16TH.
my25 is1t

THE OLD SUNDAY SCHOOL DEPOSITORY. BENJAMIN H. GREENE has just added to his large variety of Sunday School Books, the following interesting and religious works.

Edward and Miriam,	Life of St Paul,
The Waldenses,	Little Robert,
Wild Flowers,	Morning Walk,
Broken Hyacinth,	My Friend's Family,
Life of Washington,	The Only Son,
The Pilgrims,	Pierre and his Family,
The Rainy Day,	Reformed Family,
Infant Hymns,	Ringleader,
Bible Natural,	Shepherd of Salisbury Plain
Choice Medley,	Susan Ellmaker,
Scottish Farmer,	Tahiti without the Gospel,
Life of Daniel,	Tahiti with the Gospel,
Life of Elisha,	Travels about Home,
Life of David,	Rusty Needle,
Life of Elijah,	Best Friend,
Touch Not,	Autumn Walk,
Bedouin Arabs,	Dairyman's Daughter,
Beautiful City,	Early Saxons,
Elnathan,	Union Bible Dictionary,
Hadassah,	Ellen Carrol,
Ways and Ends,	The Savior's Life,
My Native Village,	Sketches from the Life of
Life of Oberlin,	Christ.

The above books may be relied on as entirely of a religious character.

124 Washington, corner of Water street.
my25

DEVOTIONAL EXERCISES. In press, and will be published in a few days, the Third Edition of Devotional Exercises, with additions, by Jos. T. Buckingham, 1 vol, 16 mo.

'We like this little volume extremely. The plan is happy, and it is executed with exceedingly good judgment and taste.' [N. A. Review.

'This unpretending little volume is compiled from the book of Proverbs, the book of Psalms, and the Gospels. The compiler has executed his task with excellent judgment, and we most heartily recommend it.'—[Salem Observer.

JAMES MUNROE & CO.,
my25 No 134 Washington st.

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated **SLIDING TOP SHOWER BATHS,** for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen. SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c. N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston.	William Beals, Boston.
Thos. W. Haskins, Roxbury.	M. M. Ballou, "
S. Gardner, Boston.	Samuel A. Walker, Brookline,
Phineas E. Gay, Boston.	Henry Barditt, Cambridge,
Franklin Greene, Jr, Boston.	William Dall, Boston,
Samuel S. Curtis, Boston,	Ebenezer T. Bartlett, Roxbury.
	C. Briggs, "
	George Browne, Boston.

DR. COMBE'S VIEWS OF BATHING.

BATHING AND SHOWERING. 'It is surprising,' says Dr. Combe in his excellent treatise on health, 'to what a lamentable extent this most important preservative and restorative of health and comfort is neglected. Most people think if they bathe themselves once or twice a year it is quite sufficient, whereas none should think of washing themselves less than once a week. If students and professional men would faithfully attend to this item of their duty, we should not hear them speak so often of bad digestion, ill health, and unfitness for study; and very many who now find an untimely grave, would live to a good old age, free of those diseases that in a thousand forms prey upon the body. There is nothing that will give the system so healthful and agreeable a tone as this. Water, of tepid or blood warmth, with a flesh brush or otherwise, should generally be used, especially by invalids. The skin should be carefully dried after washing, and the flannels worn next to the body should be changed. This should be faithfully repeated according to the circumstances of the individual. By this means health would be secured that in a thousand instances is now ruined.'

Apparatus for Vapor Baths always on hand.

L. V. BADGER, 49 Congress street.
Boston, March 12, 1844. 3m my25

NEW SPRING
CARPETING.
JOHN GULLIVER,
AT CHAMBERS 313 WASHINGTON STREET,

Is now opening a new assortment of
CARPETING AND RUGS,
Of new and beautiful styles, and the most superior fabric, which for a short time will be sold at his
PRESENT LOW PRICES.

The stock is extensive, filling three spacious rooms, and contains every article required in the Carpet Line, from the kitchen to the most splendid Drawing Room. By way of closing a few lots, they will be sold at the following prices, viz:

Imported Brussels, 1,37½; Three Plys, 1,30; Superfine, 80; Fines, 67; All Wool Carpeting, 54; Cotton and Wool, 44; Hemp, 28; Cotton, good styles, 30; Floor Oil Cloths, splendid patterns, some of the sheets five years old, 50; Straw Matting, 25 to 37½.

☞ The ONE PRICE SYSTEM strictly adhered to. To Clergymen on small salaries, feeble churches and charitable institutions, a discount will be made.
my25 is6w

THE OLD SUNDAY SCHOOL DEPOSITORY. BENJ. H. GREENE, 124 Washington, corner of Water street, publishes and has for sale the following approved Manuals for Sunday Schools.

Allen's Questions, parts 1, 2, and 3;
The Teacher's and Scholar's Text Book, 60 cents per dozen;
The Geneva Catechism, part 1;
The Worcester Association Catechism;
Channing's Catechism;
Carpenter's Catechism, a good book for young children.
A Catechism in Verse;
Muzzey's Sunday School Guide;
The First Book for Sunday Schools;

HYMN AND SERVICE BOOKS.

The Boston Sunday School Hymn Book, a new and beautiful book, with 100 new Hymns added to a large collection of old and approved ones. The Portsmouth Sunday School Hymn Book; Fox's Sunday School Prayer Book.

N. B. In addition to the above list of manuals, may be found as large an assortment of Sunday School Books, as can be found in the city. my25

LIVERMORE ON ACTS. Will be ready next Monday, vol 3d of Livermores's Commentary, on the Book of Acts, 1 vol, 12mo, to match first two vols; price, single, 87½ cents. Published by

JAMES MUNROE & CO.
my25 134 Washington st.

CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps, in greater variety than can be found at any other establishment; also a large assortment of Silver, Silver Plated, and Britannia Communion Service, embracing Flagons of 3 sizes, Plates, Cups, Baptismal Fonts, etc, all of which are offered for sale at low prices; with a general assortment of Fancy Hard-ware goods, and House-keeping articles, at wholesale or retail, upon the most favorable terms.

LOWS, BALL & CO.,
my25 6mis&os 123 Washington street.

100 SEWELL' HYMNS. For sale by JAS. MUNROE & CO., 134 Washington st., at twenty-five dollars, bound in sheep. Also, copies of Cambridge Collection and Belknap's, for sale low.
ap27

CENTS. BUCKSKIN SHOES! A large assortment of this excellent article for *tender feet*, may be found at THEO. H. BELL'S, 155 Washington st. opposite the Old South Church. 3wis my11

LADIES' BUSKIN SHOES. A large and beautiful assortment of black, green, bronze and Fawn Buskin Shoes, just received at BELL'S, 155 Washington st, opposite the Old South Church. 1m my11

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, drops, consumption, (phtisis pulmonalis,) and all cutaneous diseases. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,

POETRY.

[For the Register.]

LINES WRITTEN AT SEA,

ON COMPLETING MY TWENTY-FIFTH YEAR.

Glides swiftly on our stately bark, the wind is fresh and free,—
And Heaven's benignant smiles are glassed in sunshine on the sea,
More swiftly still *another year*, from Life, hath passed away,
And still the 'peopled deck' I tread, on *this*, my *natal day*;—
While Memory from its cell recalls—the farewell glance I gave
My *Father-Land* receding fast beyond the Western wave.—
Day after day, year after year, I've numbered, one by one,
Since last upon my native hills, I watched the setting sun.—
Day after day, the broad bright orb must rise above the main,
Before these eyes may rest upon my *boyhood's home* again.
The casement, I remember well, that faced the western sky—
And musing there, how sweet to mark day's fading glories die.—
And sweet at twilight's rosy hour, to sit the porch before,
And hear the zephyr gently stir the broad leaved Sycamore.
And sweet, yet sad, to wander forth, and stand by night, alone—
Where gleamed the silent moon above the cold sepulchral stone,
While there the wind, its requiem sighed, among the pines that wave
With Nature's solemn majesty, above my *mother's grave*.—
It is a hard and weary lot—to linger, year by year,
Severed, by leagues of watery waste, from all the heart holds dear.
Who, compassed round by kindred ties, on land securely sleep,
Know not the *wanderer's* joyless hours upon the 'trackless deep'—
Sometimes, when stars are bright above, and all is hushed below,
And with a quivering brilliancy the moon-lit waters glow,
The memories of departed days, fast thronging, o'er him roll,
And with a mournful tenderness, subdue yet soothe the soul.—
Sometimes, when lulls to calm repose, the ever heaving tide,
That, with a ceaseless rushing sound, moves by the vessel's side,
Soft dreams of Home, with imaged charms, the slumberer's rest adorn,
Till waking with a start—he sighs to find no other morn.—
This day, with joy for *others* fraught, comes sadly whispering *me*—
'Thus ever *youth's bright dreams have fled*—before *Reality*'—
It is the stern unchanging *Past*, which, (as a cloud gone by,
Leaves still o'er Earth and Sea its frown, tho' bright above, the sky,)
Thus o'er the day a shade extends of *sadness*, not of gloom,
Albeit each revolving year but brings more close the tomb.
As rolls the Ocean, wave on wave, to break upon the shore,
So *ebbs existence*, day by day, till throbs the heart no more.
But meet we still, with *cheerful mein*, the *Present's* passing state,
And with a *calm* and *trustful Faith*, *Futurity await*.
Our lonely bark, howe'er compelled, from clime to clime to roam,
Will yet, beneath *God's guiding care*, *restore us safely home*—
Sometimes, by gentle breezes fanned, sometimes, by tempests driven,
Thus o'er the *Sea of Life* we rove, and still the *Hope* is *given*
To find, when *Earthly toils are done*, a *happier Home* in *Heaven*.

September, 1843.

[For the Register.]

DEATH.

Ah yes! 'tis hard to die,
For life has many a charm,
'Tis hard to part with kindred, friends,
Whose love is pure and warm.

'Tis hard, in early life,
To feel a chilling breath
Come creeping o'er our mortal frame,
And know, that it is death.

'Tis hard, to yield entire
Submission to God's will,
And with a pure, sincere desire,
Each duty here fulfil.

'Tis hard for flesh to bear,
And often do we pray,
If it were *possible* this once
The cup might pass away.

Yet when o'er death is gained,
A victory complete
In joy, we bear the transient pain,
To gain a bliss more sweet.

Then, with the friend we mourn,
Her soul to God, she gave,
Then in submission, yielded all,
And triumphed o'er the grave.

No fear of death was hers,
For it had lost its sting,
And her pure spirit longed from earth,
Its upward flight to wing.

Though earthly friends were dear,
She could them all resign,
Bid them adieu without a fear,
A saint in Heaven to shine.

Then weep not thou, for her,
Who thus has passed away,
Her work was done—the victory sure,
Why should she longer stay.

Oh, who can tell what songs,
Rang through the angel band,
As they beheld her ransomed soul,
Approach the heavenly land.

Who, who, can tell what shouts,
Then welcomed her to God,
Through all eternity to dwell,
Safe in that blest abode.

MISCELLANEOUS.

ROCKS AND CLIFFS.

'Stop, stop! Let that rock alone,'
'It is a little feature on the landscape's face which Gives it expression.' WORDSWORTH.

Rocks are striking features of landscape, particularly in New England, yet how little are they thought of, except by a few, in respect to the interest of scenery. By the grown-up they are mostly regarded as useful materials for walls or as incumbrances and impediments, wished out of the way; to children they are play's ambition-pinnacles, on which to climb high and stand up tall, or from which to leap boldly down in the friskiness of animal spirits, as the lambs do in the pastures. True, rocks are an impediment to tillage, and let them be got out of the way. They are good for fences, and let fences be made of them, but this is no reason why their picturesqueness, their beauty and grandeur, should not be observed and enjoyed. I know some rocks that are much in the way, and it might cost a month, take a life through, for the shoes and wheels of business to go round them, and if split up would underpin a meeting house or a market, yet we would not remove them any more than we would pull a star from the sky, on account of their perpetual blessing to the eye of taste.

Now let the perception be trained to enjoy these prominences of the ground. For this purpose any rock of the nearest field may afford the primary lesson. Let the different and peculiar dimensions, shapes and colors, be noticed.—There are the little picturings of moss, the stripe caused by some diversity of the original elements or the fissure which, though small, allures the eye by a sort of mystery in its depth and shadow. These trifling circumstances might be made interesting at least to the child whose taste for things of the kind has not been crushed and annihilated by the great and the grand of broader experience. A minute observation of these insignificant peculiarities will discipline the perceptions to be minutely observant when going out into wide and multiplex nature, where otherwise attention might be confounded and lost in a roving, bewildered gaze. Besides, we apprehend that an observer thus disciplined would be more likely to entertain the feeling of sublimity and wondering romance, at the subsequent spectacle of mighty gorges, crags and pinnacles, so vastly exceeding the diminutive things to which interest had previously been limited.

We would form a sort of friendly interest in rocks; let the heart grow to them, as it were, in consequence of pleasant remembrances. An anecdote will somewhat illustrate our meaning. A friend informed us that when in Europe, he visited the celebrated Wordsworth. The poet took him round his grounds, showing him the points of engaging scenery with poetic rapture and patriotic pride. While walking in the garden some laborers there were about prying up, for removal, a rock in a grassy corner—an ordinary rock, which stuck out from its bed with a perpendicular and grey mossy face. 'Stop, stop,' cried the owner, 'let that rock alone.' He then remarked to our friend—'I would not have that rock removed on any account. Insignificant as it may appear, it signifies something to me; my eye has glanced at it and gazed on it for years, it is a little feature on the landscape's face which gives it expression. It shall now have an appropriate inscription on its little grey weather-side, and I will write a sonnet to it.' The patriotic poet spoke with a fervor about that old rock, which surprised the American.

Now the poet's rock was dear to his heart, simply from long familiarity. To this kind of interest we would join that of peculiar associations. On a first visit to a rock, read passages from some favorite book, peruse perhaps the last new work of pure-minded genius, or be accompanied by an agreeable friend for the sweet of mutual converse or song and sympathy of taste. In this way how will memory be starred, as it were, with softly gleaming points to which the soul shall in the future turn back and find solace from the darkness of trouble, or the chilly and stumbling night of extreme age.

One of the most interesting fragments of scenery the eye scans and perches on, are the cliffs in our hill-sides. Many a home in our diversified country is not without one or more of these in vicinity. Perhaps they are set smoothly and perpendicularly into the earthy framework, like a piece of hammered masonry, and clad with green and gray moss, as with fanciful tapestry. Or they project roughly and beetle over, impressing the feeling of grandeur. Perhaps shrubs shoot out from crevices, or bristle at the top in fantastic wildness, or trees tower therefrom in waving pride at their pre-eminence. Sometimes the rock-show is of quite a clear whiteness, or has spots or stripes of chalky brilliancy, charmingly contrasting with the grassy carpet beneath and pendant foliage above. Now let observation be particularly directed to such noble features of the landscape. Let us grow romantic about them—it will do no harm. If some interesting incident of the past may be found connected with them, or with any other spot of earth, so much the better. We cannot but repeat that on a pleasure-seeking jaunt to such spectacles, a choice of company is truly worth the seeking. One or two individuals of tender and touching conversation, or the gift of sweetening song, are far preferable to noisy, gamboling numbers. Let all the feelings be spiritual and quiet, rather than animal and frolicsome, especially on a first visit. Thus you will open in the soul a little fountain of sweet and tender recollections, which shall be perennial and sprinkle its freshness at length it may be on withering age.

Indeed we would have all sorts of pleasing scenery connected in the mind with the most agreeable remembrances, but most especially, the scenery around dear native home. We would labor sedulously to make the grounds there a sort of Eden-place to the affections. Then in after life, when parents shall be laid in the dust, and brothers and sisters scattered widely away, what a paradise of heart-hallowed beauty, will this native landscape be! [Burton's Scenery-Shower.

VERSE IN DICKENS' PROSE.

Mr. Horne, the author of 'the New Living Age,' a work to which we have elsewhere called the attention of our readers, in his notice of Dickens, notes a singular peculiarity in the metrical arrangement of some of his sentences.

'A curious circumstance,' says he, 'is observable in a great portion of the scenes last mentioned, which it is possible may have been the result of harmonious accident, and the author not even subsequently fully conscious of it. It is that they are written in blank verse, of irregular metre and rhythms, which Southey and Shelly, and some other poets have occasionally adopted. The passage properly divided into lines, will stand thus,—

NELLY'S FUNERAL.

And now the bell—the bell
She had so often heard by night and day,
And listened to with solemn pleasure,
E'en as a living voice—
Rung its remorseless toll for her,
So young, so beautiful, so good.

Decrepit age, and vigorous life,
And blooming youth, and helpless infancy,
Poured forth—on crutches, in the pride of strength
And health, in the full blush
Of promise, the mere dawn of life—
To gather round her tomb. Old men were there
Whose eyes were dim
And senses failing—
Grandames, who might have died ten years ago,
And still been old—the deaf, the blind, the lame,
The palsied,
The living dead in many shapes and forms,
To see the closing of this early grave.
What was the death it would shut in,
To that which still could crawl and creep above it!
Along the crowded path they bore her now;
Pure as the new-fallen snow
That covered it; whose day on earth
Had been as fleeting.
Under that porch, where she had sat when Heaven
In mercy brought her to that peaceful spot,
She passed again, and the old church
Received her in its quiet shade.

Throughout the whole of the above only two unimportant words have been omitted,—*in* and *its*; 'grandames' has been substituted for 'grandmothers,' and 'e'en' for 'almost.' All that remains is exactly as in the original, not a single word transposed, and the punctuation the same to a comma. The brief homily that concludes the funeral is profoundly beautiful.

Oh! it is hard to take to heart
The lesson that such deaths will teach,
But let no man reject it.
For it is one that all must learn,
And is a mighty, universal truth.
When death strikes down the innocent and young,
For every fragile form from which he lets
The parting spirit free,
A hundred virtues rise,
In shapes of mercy, charity, and love,
To walk the world and bless it.
Of every tear
That sorrowing mortals shed on such green graves,
Some good is born, some gentler nature comes.

Not a word of the original is changed in the above quotation, which is worthy of the best passages in Wordsworth, and thus, meeting on the common ground of a deeply truthful sentiment, the two most unlike men in the literature of the country are brought into the closest approximation. Something of a similar kind of versification in the prose may be discovered in Chap. 77 of 'Barnaby Rudge.' The following is from the concluding paragraph of 'Nicholas Nickleby:'—

The grass was green above the dead boy's grave,
Trodden by feet so small and light,
That not a daisy dropped its head
Beneath their pressure.
Through all the spring and summer time
Garlands of fresh flowers wreathed by infant hands,
Rested upon the stone.

To these selections of Mr. Horne's many as curious might be added. As all our readers may not have observed this cause, of the smoothness with which many passages in Dickens's writings fall on the ear, we have thought those above worth transcribing. A friend has called our attention to those which follow from the American Notes. We copy them verbatim, giving however, to the words the arrangement of verse.

NIAGARA.

I think in every quiet season now,
Still do those waters roll, and leap, and roar,
And tumble, all day long;
Still are the rainbows spanning them
A hundred feet below.
Still when the sun is on them, do they shine
And glow like molten gold.
Still when the day is gloomy do they tall
Like snow, or seem to crumble away,
Like the front of a great chalk cliff,
Or roll adown the rock like dense white smoke.

But always does the mighty stream appear
To die as it comes down,
And always from the unfathomable grave
Arises that tremendous ghost of spray
And mist which is never laid:
Which has haunted this place
With the same dread solemnity,
Since darkness brooded on the deep,
And that first flood before the Deluge—Light
Came rushing on Creation at the word of God.

To any one who reads this we need not say that but three lines in it vary at all from the closest requisitions of an Iambic movement.—The measure is precisely of the kind which Mr. Southey so often used. For the reader's convenience, we copy from Thalaba his well remembered lines on Night, as an instance.

'How beautiful is Night!
A dewy freshness fills the silent air,
No mist obscures, nor cloud, nor speck, nor stain
Breaks the serene of heaven.
In full orbed glory yonder Moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night!'

From the American Notes we extract the following passage, only changing its form, as in the lines on Niagara.

'Cant as we may,' says Mr. Dickens, 'and as we shall to the end of all things, it is very much harder for the poor to be virtuous than the rich; and the good that is in them shines the better for it.' And, in another strain he continues, in prose-printed verse:—

'In many a noble mansion lives a man
The best of husbands and of fathers,
Whose private worth in both capacities
Is justly lauded to the skies,—
But bring him here, upon this crowded deck;
Strip from his fair young wife her silken dress
And jewels,—unbind her braided hair,—
Stamp early wrinkles on her brow,—
Pinch her pale cheek,
With care and much privation,—
Array her faded form
In coarsely patched attire,—
Let there be nothing but his love
To set her forth and deck her out,—
And you shall put it to the proof indeed.

'So change his station in the world
That he shall see
In those young things who climb about his knee,
Not records of his wealth and name,
But little wrestlers with him for his daily bread,
So many poachers on his scanty meal,
So many units to divide
His every sum of comfort
And farther to reduce its small amount.

In lieu of the endearments
Of childhood in its sweetest aspect,
Heap upon him all its pains and wants,
Its sicknesses and ills,
Its fretfulness, caprice, and querulous endurance;
Let its prattle be
Not of engaging infant fancies,
But of cold and thirst and hunger;
And if his fatherly affection
Outlive all this,
And he be patient, watchful, tender,
Careful of his children's lives,
And mindful always of their joys and sor row—
Then send him back to Parliament
And pulpit and to quarter sessions,
And when he hears fine talk
Of the depravity of those who live
From hand to mouth and labor hard to do it,
Let him speak up as one who knows,
And tell those holders forth that they,
By parallel with such a class,
Should be high angels in their daily lives,
And lay but humble siege to Heaven at last.

The passages are in themselves so beautiful and valuable that we make no apology for copying them even to those who have analyzed Mr. Dickens' style of composition and are familiar with its secrets. [Daily Advertiser.

STATE LUNATIC HOSPITAL AT WORCESTER.

We make an extract from the Report for 1843.

The experience of the past year has added new and most convincing proof of the enlightened wisdom and humanity which has established and supported this institution, and which has here erected the noblest monument of the public charities of Massachusetts.

In addition to the liberality of the State, and the assistance and encouragement of benevolent men, this asylum has enjoyed, in an eminent degree, the smiles and guardianship of that kind Providence without whose blessing the best directed efforts of the wisest mortals are unavailing. From the laying of the foundation stone to this day, Heaven seems to have directed the undertaking, and to have crowned with its mercies the entire work. Not to see it, we should be blind; not to acknowledge it, we should be most ungrateful.

Accompanying this are the Reports of the Superintendent and Treasurer. They contain the most full, accurate and satisfactory statements of the police and condition of the hospital, and the receipts and expenses of the treasury.

The monthly visits, required by law, have been made principally by the members of the Board who reside in Worcester, and a very large portion of our labors and cares have devolved upon them—labors and cares which would have been too onerous, had they not been lightened and made cheerful and pleasant by the quiet, order, neatness and good management, which have uniformly pervaded the whole establishment.

Eleven years have passed since this hospital was open for the reception of patients; in that time there have been received one thousand seven hundred and seventy-seven patients.

Committed by the Courts,	1311
Committed by Overseers of the poor and friends,	466
The number of Discharges is	1522
The number of Recoveries is	792
During the last year there have been in the hospital, different patients,	485
At the commencement of the year,	238
Admitted during the year,	220
Now remaining,	255
Recovered,	116
Died,	22
Discharged improved,	32
Discharged as harmless and incurable,	24
Sent to House of Correction, for want of room, by Trustees,	2
Discharged by the Courts, as incurable or dangerous,	6
Discharged by Trustees' Private Board, incurable, for want of room,	1
Average number of patients in the hospital for the year,	244 1-6

Of those who have recovered, eighty-four were cases of less duration than one year, and thirty-two of longer duration.

Application has been made for one hundred and fifty-seven who were not received at the time, and for ninety-eight who have not been received at any time, for want of room.

The expenses of the hospital have been $27,914 12, more by $367 25 than 1842; and the average number of patients has been greater, and in about the same proportion.

The Books of the State treasury show that the Commonwealth has maintained, in other hospitals, one hundred and six State paupers during the past year, at an expense of $9511 42. There have been here during the same time, fifty-three State paupers, for the board of whom nothing is paid. If the State should allow this hospital one hundred dollars per annum, for the board of its patients, a great saving would be made in the price of the board of all other patients, and no annual appropriation from the public treasury would be necessary. The amount that the hospital would have received from the State for State Paupers the past year, at the rate paid by towns, is about four thousand dollars.

* * * * *

The labors of the farm, the garden and the workshops, have been productive of the best results, both in the profit derived from them, and the great benefit to the health and recovery of the patients. The exercises of the chapel have been regularly and constantly attended by a very large portion of the household, and the quiet solemnites of these well conducted services have had the happiest effects on the minds of the patients. These services are of inestimable value, and we have great pleasure in bearing testimony to the fidelity, discretion, zeal and acceptableness of the worthy Chaplain, Rev. Mr. Allen.

The Trustees have often witnessed the favorable influence which exercise and riding, sports and games, music and dancing have on the troubled minds of the patients. Who that has visited these children of sorrow, and feels for the bitterness of their lot, would deny them these, or any innocent relaxation or amusement? Who could refuse to shed light and joy, if it were but a transient gleam, into those

"gloomy cells,
Where ever-boding melancholy dwells."

The services of the Assistant Physician, Dr. Lee, and of the Steward and Matron, Mr. and Mrs. Hitchcock, have been entirely satisfactory; and all others employed in the hospital have rendered every reasonable and desired assistance.

The Trustees would leave unperformed the most grateful part of their duty, if they omitted to record their most full and decided testimony to the zeal, fidelity and assiduous devotion of the Superintendent. His master spirit has pervaded the whole establishment, and he seems to have impressed on all laws of kindness and love. By his gentleness and courtesy, no less than by his skill and energy, has he given a tone and character to this hospital which have made it a model and a praise in our own and in foreign lands. Into how many wounded hearts has he poured the healing balm; to how many anxious and sorrowing bosoms has he brought consolation and peace! In this world such public benefactors have an ample reward, in the gratitude of those they have blessed; in the coming world, where there are no disturbed fancies and no clouded vision, they shall have fulness of joy and pleasures forevermore.

Our acknowledgments are also due to the lady of Doctor Woodward, and to the other members of his family. Besides the sacrifice of personal accommodations and convenience, for the benefit of the patients, they have afforded them the soft and gentle answer, and the ready and cheerful assistance. Their kindness has been often mentioned by convalescents, and the memory of it will long be cherished.

In conclusion, we reverently commit this asylum for the unfortunate to the watchful providence of a merciful God. May the fulness of his benignity rest upon it and bless it. We earnestly commend it to the guardian care of a wise and prudent Legislature, and to the favorable regard of a paternal government.

TRUE POLITENESS.

He who has a heart glowing with kindness and good will toward his fellow men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance; it does not consist in artificial smiles and flattering speech, but in silence and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort, to add to the enjoyment of others. The poor negro woman who found Mungo Park perishing under the palm trees of Africa, and who led him to their hut, and supplied him with food, and lulled him to sleep with their simple songs, were generally polite. They addressed him in language of kindness and sympathy; they led him tenderly to their home, and did all in their power to revive his drooping spirits.

A poor drover was driving his beeves to market on a winter's day. The cattle met a lady in the path, and apparently unconscious of the impoliteness, compelled the lady to turn one side into the snow. "Madam," said the drover, apologising for the rudeness of his herd, "if the cattle knew as much as I do, you should not walk in the snow." That driver was, in the best sense of the term, a gentleman, while many a young man, in Washington street, or Broadway, with glove and cane, and graceful step, is a brute.

The man, who lays aside all selfishness, in regard to the happiness of others, who is ever ready to confer favors, who speaks in language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a homespun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments, with assurance and ease, is a perfect compound of rudeness and inciviility. True politeness is a virtue of the understanding and of the heart.—It is not like the whited sepulchre, or like Sodom's far-famed fruit. There are no rules for the exercise of this virtue, more correct and definite than those laid down in the New Testament. There is no book of politeness comparable with the Bible. [Rev. S. C. Abbott.

CONTRASTS OF LIFE.

A physician met me:—"Would you like to see a curious picture of life?" said he. "Of course, how far off?" "Within the sound of that trumpet."

We turned out of Broadway, and in a few moments were at the foot of a rude and dirty staircase leading up on the side of a wretched building to a kind of temporary loft. The Doctor opened a door and we entered a dingy room, just long enough for a man to lay his length in the longest way. A cobbler's bench without tools, a few scraps of old leather, and a man lying on some straw in a corner, with a ragged quilt over him, were all the contents of the room. Yes, one thing more—a cent laid carefully on the window-sill.

"Have you taken the medicine?" asked the Doctor. "No sir!" "Why not!" "It's of no use sir." "How of no use?" "Why I don't want it. I'm sick of life, Doctor. I did'nt send for you."

Here the sick man turned his back to us with a groan of pain at the effort, and drew the dirty coverlet over his head. The Doctor leaned over him and got hold of his pulse.

"Don't trouble me, Doctor," said he. "I hope I shall *pop off* before night. There's no room for me in the world."

The Doctor said something kind to him, and he went on, speaking brokenly and with great difficulty.

"I could'nt go to the almshouse, for I hear its full. I can't get no work, if I was ever so well—people don't have their shoes mended now, I believe. I have no pleasure in life at the best. —There's no comfort for me. I'd rather die and be quiet. I was glad when I got sick."

He persisted in refusing the medicine, and the kind physician who had been called in by one of the neighbors, gave some directions to a poor char-woman who lodged in the cellar below, and we left him. In three minutes more we were again in gay Broadway, and the waltz was playing most merrily in the balcony of the Museum, and the fountain was still leaping joyously in the Park. Truly there is here and there a contrast in the world we live in. [N. Y. Evangelist.

SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

LINENS,

—of different textures—such as—

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Monslin de Laines, Alpaccas, Prints ane Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

EAST LEXINGTON INSTITUTION, *For Young Ladies and Gentlemen.* This Seminary (which is about nine miles from Boston) is intended for Pupils of both sexes, and will embrace all the branches of a thorough English, Classical and Polite Education.

The pupils will be under the instruction, supervision and direction of Rev Charles M. Bower, Instructor in Languages and Mathematics; Mrs Rebecca W. B. Trask, Teacher in French and the Elementary English branches; Mr Stillman L. Lothrop, Instructor in English Literature and Science.

Music, Drawing and Painting, with other Ornamental branches, by competent Teachers.

Terms per Quarter of Eleven Weeks.

Elementary English Studies,	$5,00
English Literature and Science,	8,00
English Literature and Science, (including the French Language)	10,00
Do do do do do and Drawing,	12,00
Do do do do, Latin and Greek Languages,	12,00
Greek and Latin Language and Literature, (exclusively)	8,00
Music,	10,00

Board 1,75 to 3,00, according to age and requirements of pupils. Term commences 1st day of May.

Apply to STILLMAN L. LOTHROP, East Lexington, Secretary and Treasurer. tf ap13

BOOTS AND SHOES! SPRING AND SUMMER STYLES. *Theo. H. Bell* would respectfully inform his friends and the public in general, that he has just received a large and beautiful assortment of Ladies', Gents, Misses, Boys' and Childrens' BOOTS and SHOES, of every description, style and quality—consisting in part, viz:

Ladies Kid and Morocco Buskins,
do Light, Bronze and Green do,
do Kid and Morocco Spring Heel Ties,
do do do R. R. do,
do Morocco Kid Slippers,
do Gaiter Shoes, of every description,
do Bronze, Light and Black Gaiter Boots,
do Toilet Slippers, &c. &c. &c.
Gents fine Calf sewed Boots,
do medium do do do
do common do do do
do fine Goat Skin do do
do Calf pegged do,
do common do do do,
do high cut sewed Calf Shoes,
do Goat, Cloth and Kid Gaiters,
do Walking Pumps, Slippers, &c. &c.
Boys' Calf sewed and peg'd Boots,
do Calf high cut sewed and peg'd Shoes,
do Walking Pumps and Slippers,
Misses Kid, Morocco, Bronze, Light and Leather Buskins and Ties,
do Slippers, Gaiter Shoes, &c. &c.

A very large and extensive assortment of CHILDRENS' SHOES, of almost endless variety, style and quality. All of which will be sold as *low prices* as can be purchased at any other establishment in the city. It has always been the aim of the subscriber to procure the *very best* of WORK and STOCK, thereby to give satisfaction to *all* who may favor him with their patronage. He thinks his stock this season offers to his customers something superior even in the BOOT and SHOE line than heretofore. 155 Washington st., opposite the Old South Church. 3mis mh23

AT WHOLESALE.

WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn;
Cotton and Linen Threads, all kinds;
Taylor's, Coat's and Findlay's white, and Gearey's colored Spool Cotton;
Sewing and Saddler's Silk and Twist;
Superior Rose and Brown Windsor Soap;
R. Hemings & Son's best dilled eyed Needles and Knitting Pins;
Warren's Needles;
Pearl, Bone, Metal, Lasting, and Glass Buttons;
Am. Ginghams & Checks;
Furniture, Carpet, Stay, Quality and Coat Bindings;
Linen and Cotton Tapes and Bobbins;
Brown & Bleached Sheeting and Shirtings;
Ticking, Summer Stuffs;
Woollen & Cotton Frocking;
Linen, Lawns, Damasks;
Table Cloths, a great variety;
Furniture and Stripe Dimoty, Cambrics and Muslins, all kinds;
Satin, Lustring and Velvet Ribbons;
Gimp and Fringes;
White Cotton Curtain Fringes;
Curtain Cords and Tassels;
Hosiery, Gloves and Mitts of every description.

With a great variety of small wares, not enumerated, but wanted in every family. Merchants from the country will save time and money by giving us an early call. As our object is *sure* profits, we offer our stock at very low prices, for cash.

SHOREY & CO.,
mh16 3m 191 Washington st.

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.

TERMS CASH, and no deduction from prices.
mh16 3m JOHN SIMMONS & CO.

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

LOCKET FOUND. In the west part of the city, about a month since, the carrier of this paper found a small gold locket, rendered highly valuable, probably, to the owner, by the hair contained in it. Not having seen it advertised he takes this method to seek the owner. Inquire at the office of the Christian Register, No. 1 Water street, up stairs.

AGENCY IN EUROPE.

AN EXPERIMENT.

THE subscribers, in order to secure to themselves, and consequently to their numerous customers, every possible advantage in the selection of elegant articles of FOREIGN DRY GOODS, have resolved to incur the expense of a Resident Agent in

LONDON AND PARIS.

By this means they will be able to offer a better style of Goods at Retail, as low as the usual Wholesale prices.

To prepare for this SPLENDID STOCK OF GOODS, their warehouse has been enlarged and entirely remodelled, in a style

UNRIVALLED IN EXTENT,

elegance, attractive beauty, and convenience, by any other in the United States. In

RICH DRESS SILKS
and
SHAWLS,

they offer a most extensive assortment, of very rare and beautiful styles and colors, and as low in price as more common articles can be obtained elsewhere. Particular attention will be given to the selection of

RICH DRESS GOODS,

for Ladies' wear, and a beautiful variety always kept on hand.

Also, a very large stock of

STAPLE DRY GOODS,

embracing, as nearly as possible, every article for Ladies' and Gentlemen's use, expected to be found in a complete Dry Goods Store,

AND THE PRICES WILL BE INVARIABLY LOW.

They will continue to give much of their attention to the

CARPET TRADE,

and house-keepers will find that this is emphatically the place to buy.

They have now two very spacious Halls devoted to the sale of Woollen Carpets, and have leased the

TABERNACLE IN WINTER ST.

erected last season, and fitted it for an Extensive Depot for

Painted Canvass Carpets.

The stock of rich

BRUSSELS, IMPERIAL THREE PLY, INGRAIN, and PAINTED } CARPETS,

is larger and better than any other in the city, *and we can sell a better and more beautiful Carpet for the same money.*

We earnestly invite all citizens and strangers to visit our Establishment. We shall freely show our store and goods, whether they desire to become purchasers or not, and endeavor in every way to render our WAREHOUSE more worthy than ever of its former liberal patronage.

ONE PRICE
STRICTLY ADHERED TO.

HENRY PETTES & CO.
224 *Washington St., Corner of Summer St.,*
BOSTON.

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS, QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.
ap20

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
ap27 tf

PAPER HANGINGS. WM. P. WHITE & CO. Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.

SAML. B